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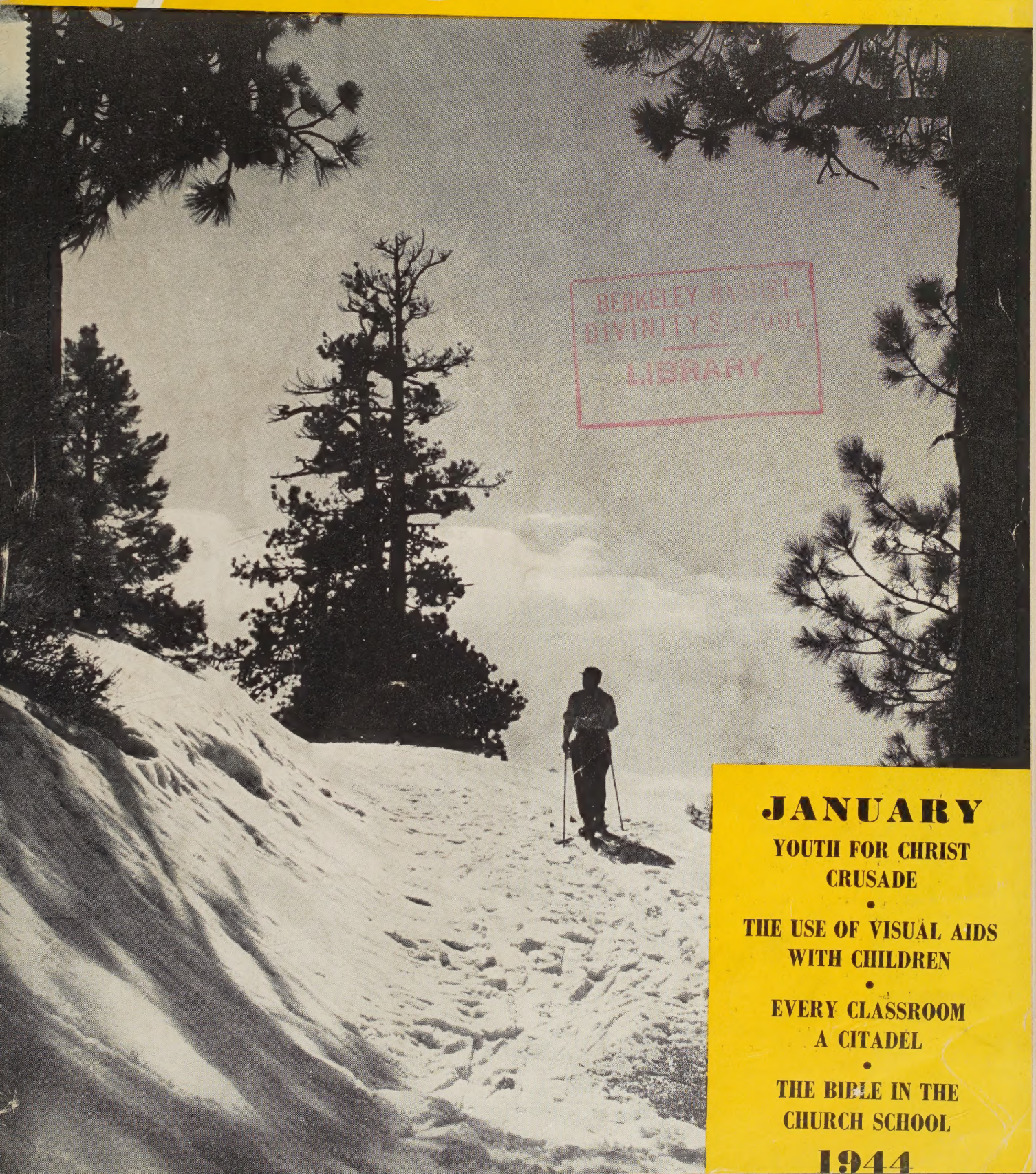

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THE BIBLE IN THE CHURCH SCHOOL

1944

Jesus in the Carpenter Shop

PAINTING BY GIACOMO GROSSO

THE GREAT ARTISTS of the past have given us many pictures of the Christ child and an even greater number of pictures of Christ the man. They did not attempt to portray Christ the youth. But some modern artists, drawing upon reverent imagination where the Scriptures themselves are silent, have essayed that formidable task. This painting by Giacomo Grosso, completed in 1902, undoubtedly is one of the most successful of such efforts. It shows in Jesus the result of that symmetrical growth affirmed of him in the words: "And Jesus increased in wisdom and stature, and in favour with God and man."

Though this artist has not had recourse to the conventional symbols employed by earlier artists to indicate the divinity of Jesus, we feel that he has implied it in a wholly adequate way. Jesus has indeed advanced in stature. He is tall, upright, and strong. He is possessed of a wisdom far beyond his years, a wisdom so unusual that a number of the neighbors have paused to listen to his words. Now they cannot pull themselves away. Already Jesus has begun to give expression to the message burning in his heart, and his manner and gestures are those of one who proclaims good tidings; but his message, for all its joyful character, is one which calls for thoughtful consideration and which demands of all who hear it a new manner of life.

Joseph's carpenter shop, with its workbench and its curious, ancient tools, is open to the street, to the out-of-doors, and to the sunshine which floods down upon the village. Joseph has paused in his work. He does not want to lose a single word that Jesus utters, for he perceives in Jesus a responsiveness to God, a purity of character, a loftiness of religious purpose, and a sincerity of utterance which can come only through divine inspiration.

Mary, too, misses no word spoken by her son. She sits modestly in her corner, but her raised hand shows her startled concern. Does she wonder how far her son's sense of mission will carry him? Perhaps her intuition tells her that her son's complete obedience to God someday will bring him into conflict with the iniquity which is in the world, and that the resulting struggle will be one which he can win — heart-piercing thought!—only at the cost of his own life.

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LUTHER WESLEY SMITH, *Executive Secretary*

Editorial Staff

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Baptist Leader

Vol. 5 JANUARY, 1944 No. 10

This Month

■ Evangelism receives special emphasis and able consideration in four articles: "How Can We Reach the Young People Outside the Christian Fellowship?" has been reprinted from a widely used pamphlet. Then Walter Bishop, Director of Christian Education and Evangelism for the Northern California and the Sierra-Nevada Baptist Conventions, discusses "The First Objective." Robert Eads, pastor of the First Baptist Church, Delevan, Wis., writes on "Helping Others to Become Christians." The importance of personal evangelization has been stressed by Norris L. Tibbetts, associate pastor of the Riverside Church of New York.

■ Lois Tompkins has many good suggestions for making Youth Week, January 30 to February 6, a dynamic and inspiring experience. She details her plans in "Youth Week in January."

■ Fanny B. Hayes presents new statistics and powerful arguments for alcohol education and asks, "Why Not Try Common Sense?" Miss Hayes has appeared before in this magazine in the interests of alcohol education.

■ The startling story of China and Christianity is told by Mary Helen Hale in "Wise Men of the East."

■ "The Use of Visual Aids with Children," by Mary Leigh Palmer, gives practical help in a field that is becoming increasingly important to church school leaders.

■ Is it possible to tell a story to three-year-olds? "The Use of the Story in the Nursery Class," by Bess V. Nester, helps to answer that difficult and much-discussed question.

■ The Junior Society unit, "Our Missionaries at Work," interprets the many-sided task of those who carry the light to dark places.

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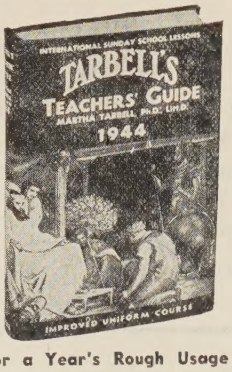

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OF INTEREST TO BAPTISTS

■ To train camera-minded missionaries in the most effective use of their equipment, a Missions Photo-training Institute was held in New York by the Missionary Education Movement in cooperation with the visualization bureaus of the Methodist, the Baptist, the Congregational, the Reformed and the Protestant Episcopal denominations.

Thirty missionaries, either home on furlough or about to leave for mission posts, enrolled in the five-day school of "pictorial reporting." While in the field they will continue to receive technical advice and criticism from the Institute. The movement has under consideration plans to establish similar schools in countries frequented by missionaries as vacation centers.

■ The special needs of children in wartime were stressed by national executives of several leading denominations in addresses before the Southern California Conference on Christian Social Relations held in Los Angeles under the auspices of the Church Federation of Los Angeles.

Dr. Cameron P. Hall, national Presbyterian social education leader, told the two-day gathering that "no military necessity requires the ruthless breaking up of homes through the use of mothers in industry."

The Rev. John L. Mixon, director of Welfare of the Church Federation of Los Angeles, introduced the chairman of the recently organized Los Angeles Youth Activities Committee, who appealed to the churches for more positive action on behalf of youth, saying: "I feel that churches should open their doors during the week to children of all creeds, letting them play in their playgrounds, use their gymnasiums, etc. Too many churches are closed except on Sundays. It is my belief that the church should extend its activities, reaching into those communities where they are most needed."

■ Despite the difficulties of war, religion is getting a better hearing in England today than for years, said the Rev. Walter James Noble, former president of the Methodist Conference of Great Britain, who is on a nation-wide tour of Methodist Conferences in the United States.

The Methodist Church in England has a million members, Dr. Noble said. At least a thousand Methodist churches, more than 200 of them in London, have been destroyed or damaged beyond repair in air raids. But because the people are in a more serious state of mind after viewing the results of the pagan totalitarian doctrines, there is a greater trend toward religion, he said.

■ Overwhelming demands from soldiers and civilians for Bibles, coupled with the rationing of paper for publication of new editions, may bring about the collection of used Bibles in order to meet pressing needs, it was predicted in Chicago by Dr. Robert T. Taylor, secretary of the Chicago Bible Society.

"We already are rationing our supplies of new Bibles because calls on us have increased 40 per cent over last year, and the paper supply has been cut 10 per cent," Dr. Taylor said. "It may become necessary to stage a drive to collect used Bibles in good condition and resell them to families having none."

■ Specific suggestions from church leaders for reducing child delinquency are being studied in Washington, D. C., on the basis of reports from church and school subcommittees of the Advisory Committee on Wartime and Postwar Problems of the Child. The suggestions from church leaders came from representatives of the three religious faiths all maintaining that the home is the basic factor in alleviating the problem. Speaking for the three faiths were Msgr. Lawrence J. Shehan, Rabbi Norman Gerstenfeld, the Rev. John W. Ruskin and the Rev. A. F. Elmes.

Rabbi Gerstenfeld recommended preparation and circulation of a pamphlet to every parent of every Washington school child, the booklet to be called, "How to Guard Your Child."

Msgr. Shehan stated that Catholic groups are organizing a series of sermons in all parish churches to emphasize the part that can be played by the home in meeting the problem of child delinquency.

A three-point program was suggested by Dr. Elmes as follows:

"1. School and church leaders should begin to explore the area of weekday religious instruction. Churches can make more use of their buildings and other facilities for youth gatherings, scouting, neighborhood councils and for leisure-time activities.

"2. The public schools and the churches should explore ways of gearing their educational machinery together, so that what both undertake can come to be regarded as of common concern and importance in the thinking of young people. Separation of church and state still admits recognition of the dependency of the one on the other.

"3. The committee (of church leaders) suggests that representatives of all the faiths could be heard through school assemblies, possibly twice a month, on such themes as good citizenship, the art of living together, what religious men and women have done in shaping our culture and our freedom, etc."

■ While not permitted to officiate at marriages, funerals or other official ministerial duties, five women pastors have been appointed in Baptist Home Mission churches, the Rev. C. H. Schutt, superintendent, reported in Toronto, Ont. The women are carrying on all other duties of pastoral supervision and congregational work with decided success. Dr. Schutt says there are 30 vacant churches in the Convention of Ontario-Quebec, and no men are available to fill the vacancies. He predicts that a large number of other women pastors will have to be named to carry on for the duration.

■ Sweden occupies a leading position among countries where religious programs are regularly broadcast, according to the Gallup Poll in Stockholm which reveals that at least four and a half hours a week are devoted to this type of radio offering.

Spread over six and a half days and two Sundays, the Gallup survey listed the following programs during the period: six morning prayer sessions, two divine services, two evening prayer sessions, one Bible reading and one church news broadcast. A breakdown shows that divine services lead in popularity, being heard by 43 per cent of listeners. Next in order are: morning prayers, with 41 per cent of hearers; evening prayers, 27 per cent; Bible reading, 16 per cent; and church news, 10 per cent.

■ Some 300 British officers and men serving in the Middle East are taking chaplain-conducted courses to prepare them for the Church of England ministry after the war. Recently, fifty of the men attended a week's course at St. George's Cathedral in Jerusalem, designed to give them an idea of what their work will be when they are accepted as candidates for holy orders. The men gave up normal leave periods to attend lectures, visit the holy places and spend some time in meditation and study.

■ On the theory that wartime conditions demand changes in traditional observance, the Washington Hebrew Congregation, for the first time in its 91-year-old history, is holding Sunday morning services.

The traditional Friday night and Saturday morning services will be continued, with the Sunday services added to meet the requirements of war workers. Rabbi Norman Gerstenfeld of the congregation explained as follows: "It was a step that had to be taken. People are working longer hours. They live far from the temple and they are too fatigued to come downtown again on Friday nights. Usually, they have to hurry from work to dinner and then to the temple, violating the spiritual demands of the sabbath eve."

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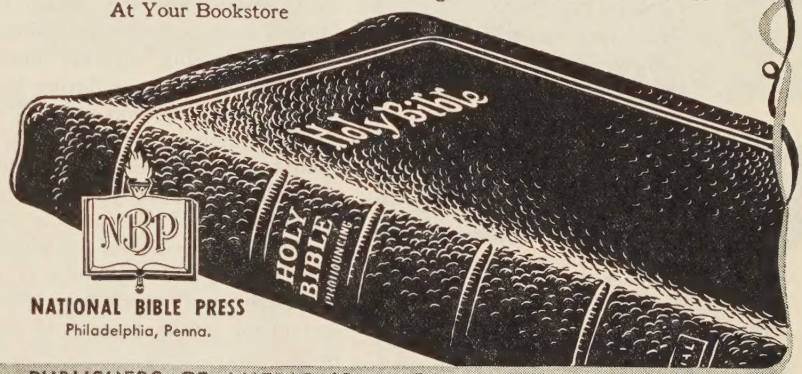

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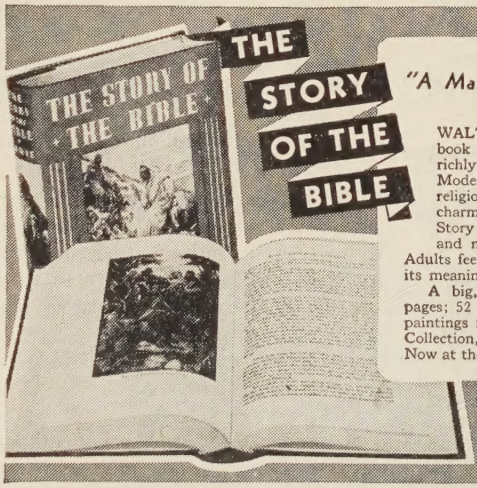

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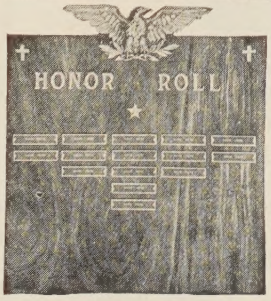

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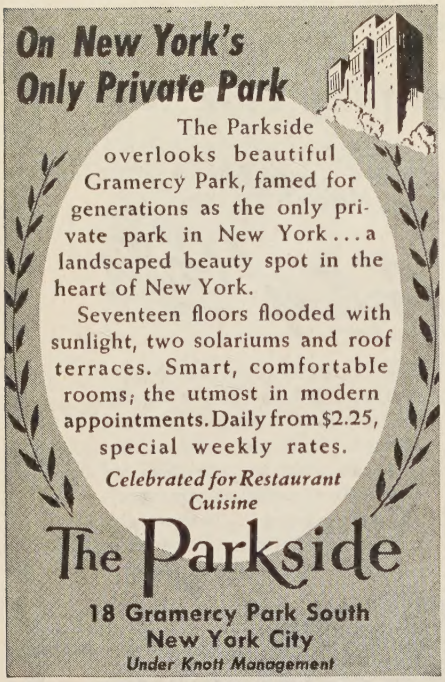
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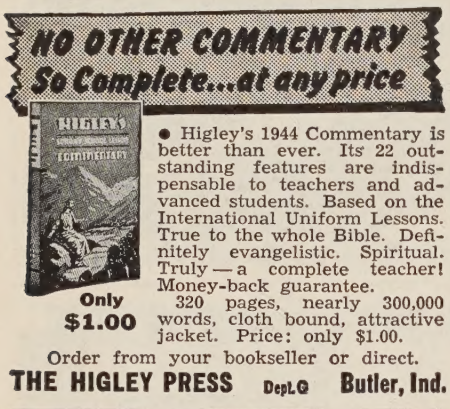
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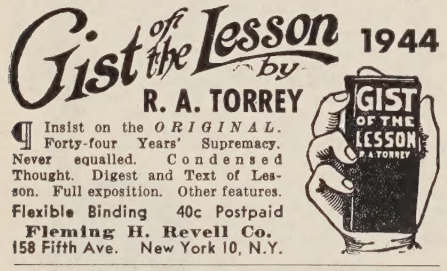
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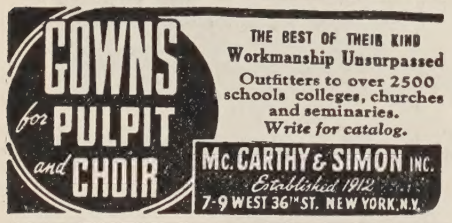
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OF INTEREST TO BAPTISTS

■ The board of trustees of Sioux Falls College, our Baptist school in South Dakota, has announced plans for the reorganization of the school, with a return to a four-year basis by offering the junior year beginning next September and the senior year beginning in 1945. The A.B. degree will be awarded the four-year graduates, and the associate of arts degree will continue to be awarded the two-year graduates. The usual business and vocational courses will be supplemented with additional courses and the work-education program that has been so successful will continue.

■ A plan whereby some sixty prominent clergymen representing the Protestant, the Catholic and the Jewish faiths will devote from one to four months of their time addressing military units in this country and overseas during the postwar demobilization period is being developed in Washington, D. C., by the National Conference of Christians and Jews. Traveling in groups of three, these clergymen will interpret to servicemen and women the issues for which the war was fought and will help to formulate a transitional psychology for military personnel in the process of demobilization.

At the same time, it was learned, a similar plan designed to acquaint civilians with the problems of the demobilization period is being studied. Under this proposal, Army and Navy chaplains will be enlisted to address two- or three-day meetings in at least one hundred communities throughout the country.

■ A program of study for foreign relief administration in the Friends' Civilian Public Service units has been announced in Philadelphia. Time devoted to study and discussion will vary between six and eight hours a week.

The curriculum will be divided in the following four parts:

1. Language study.
2. Study of current relief needs and developments abroad and activities of the American Friends' Service Committee.
3. Techniques of relief administration, organization of national and international relief and general problems of planning and interagency co-operation.
4. Spiritual needs of relief workers.

■ Religious education in Minnesota public schools is in violation of the state constitution. Hence, a school board cannot rent unused space in public schools for religious instruction during the regular school year even though such space is not needed for public school instruction, Attorney General J. A. A. Burnquist has ruled.

■ American churchwomen have overwhelmingly gone on record in favor of the United States joining a world organization to assure a just and durable peace and sharing in its expense "and all other responsibilities." The women expressed their attitude by ballots taken on World Community Day, observed by hundreds of thousands of churchwomen meeting throughout the country.

According to tabulations of ballots from 157 meetings in 34 states in all parts of the country, 82,586 women answered, "Yes" and only 624, "No" to the question: "Would you be willing to instruct your senator and your representative in Washington to vote for a bill that would authorize the United States to join a world organization for the purpose of insuring a just and durable peace and share in its expense and all other responsibilities?"

Another question asked was: "Would you be willing to continue for a period after the war such wartime regulations as the rationing of food, gasoline and restrictions of travel, etc., if such were necessary to relieve distress, restore order and help other nations to recover from their war damages?" To this, 79,949 answered, "Yes," and 889, "No."

■ An industrial chaplaincy to relate workers to Quincy churches is in operation in Quincy, Mass., with the endorsement of local C.I.O. and A.F. of L. unions, the management of several industrial firms and the various churches of the city. The Rev. Chester U. Underhill, the industrial chaplain, is employed by the Quincy Council of Churches.

■ It costs as much to maintain 12 missionaries in China now as it did 62 before the war, Dr. John Lentz, representing the General Synod, told the area convention of the New York Synod of the Evangelical Reformed Church.

■ Church groups, missionaries and business leaders in Kwangtung province are joining to combat serious famine conditions in that locality. In Toishan, it is reported, over 40 per cent of the population had died of starvation. Since the beginning of the year, more than 5,000 people have been picked up dead in the streets. This figure does not include those who died in their homes.

■ An appeal to President Roosevelt to enjoin employers from using the "so-called war emergency" as a "whip to exact the seven-day-work-week from their employees," has been issued in Newark, N. J., by officials of the New Jersey Sunday League, Inc.

■ Work of Detroit's one hundred Lutheran churches in combating juvenile delinquency has been so successful that it is attracting the attention of church groups in other Michigan cities who have written for details of the program that established playgrounds, recreation centers and clubrooms for the metropolitan youngsters. In addition, it is expected that the program will be installed in Lutheran churches throughout the country as the result of visits to Detroit of national Lutheran officials.

■ Better understanding between religious workers and labor was considered in Philadelphia by delegates from thirty theological seminaries at a meeting sponsored by the National Religion and Labor Foundation. A panel discussion was led by Rabbi Samuel I. Korff, of Dorchester, Mass., who urged cooperation of church and labor in preparing for the postwar world. He said labor has considered the church as a class church, while the church has looked upon labor as a churchless class.

■ The Albany Federation of Churches has been co-operating in Albany, N. Y., with the local civilian defense council by enrolling priests, ministers and rabbis as volunteer hospital assistants. As a result, most of the 150 city-wide enrollees turned out to be clergymen of the three faiths.

CONGRATULATIONS TO

■ **The Baptist Church of Brentwood, N. H.,** on its 172nd anniversary. Rev. George Wiesen is the pastor.

■ **The First Baptist Church of Saratoga Springs, N. Y.,** the Rev. Mahlon C. Tunison, minister, on its 150th anniversary.

■ **The First Baptist Church of Fredonia, N. Y.,** on the celebration of its 135th anniversary. The Rev. Gordon H. Schroeder is the pastor.

■ **The First Baptist Church of Quincy, Ill.,** on the celebration of its 108th anniversary.

■ **The First Baptist Church of Hamburg, Iowa,** on 75 years of service. The pastor is the Rev. C. E. Riddington.

■ **The First Baptist Church of Meade, Kans.,** on its golden anniversary. The Rev. T. M. Layton is the pastor.

■ **The Baptist Church at Malvern, Iowa,** on its golden anniversary of the laying of the cornerstone of the present edifice.

■ **Northern Baptist Theological Seminary of Chicago, Ill.,** which recently celebrated its 30th anniversary.

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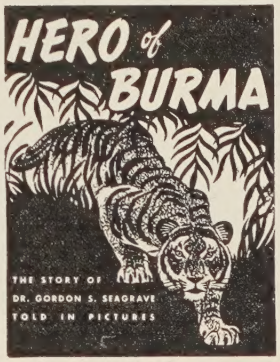

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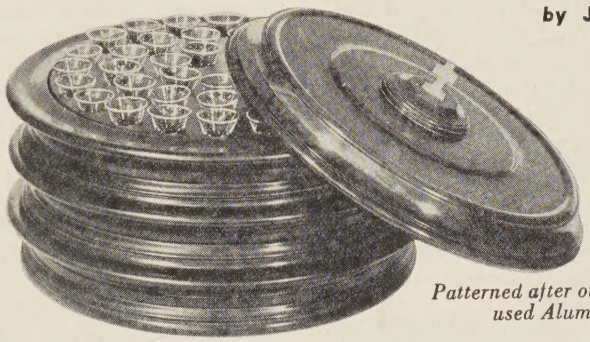

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A CORNER OF THE PRINCETON CONFERENCE

Wise Men of the East

By MARY HELEN HALE

SHALL MEN FROM AFAR ONE DAY BRING TO AMERICA A YET TRUER MEANING OF THE CHRIST?

AS I SAT in the Chinese Students' Conference gathered at Princeton, heard the quiet voices, and looked into the faces of China's great leaders—who symbolize the power that springs from faith and patience—I knew that about no other people could these poignant words be written:

The whole family are walking, are walking step by step on the road from Nanking to Nanchang,
Walking, walking—a thousand and five hundred li.
Past and over are two hundred days and nights,
Lost and gone is everything save our own bodies;
Still our Heavenly Father bestows on us his gifts:
Many friends with loving hearts,
Sun and Moon, the stars, rain and snow, wind and frost,
Great rocks, mighty rivers, skies full of clouds and lofty mountain peaks,
Dense forests, tall bamboo, birds' cries, and the fragrance of flowers.
And more was given us—joy which gold cannot buy,
And health to struggle with wind and water, burning sun and open air;
And then he gave us peace that passeth all understanding.[1]

Not half has been told about the heroism of China's millions. Such spirit escapes words. But that spirit is molding a wise and very strong nation. Through terrific suffering and untold sacrifice it rises. And it may startle us to learn that the greatest characteristic of the new China will be its Christianity. In the past, many things have been taught us by this oldest civilization of history: paper and printing, the mariner's compass and gunpowder were first invented and used in China. But today, you and I witness one of the strangest paradoxes of history. From the Chinese to whom we introduced Christianity—an Oriental religion in origin—we now can learn a great deal about Christian living. They can teach us how to be more Christian because they have practiced what we preached to them. They are wise men. And their gifts are rich ones—ideas for true Christian living that challenge the whole world to higher faith and nobler deeds.

Of China's 450,000,000, only 3,500,000 are Christians. Yes, they are quite small in numbers, but they are a powerful minority. Through their lives the name "Christian" has become very significant. For they have been faithful to the tremendous responsibility that comes with knowing Jesus the Christ. They have caught the spirit of his life and teachings, and have translated it worthily into everyday experience. From China we can learn what Christians *who live as if Jesus lives* are doing for their world.

The Character of Chinese Leadership

Fifty-four present and future leaders of China attended the eastern conference of America's Chinese Students' Christian Association held recently at Princeton, N. J. For four days they discussed China's life, her church, postwar plans, and Christian duty. As I listened to these leaders, some of China's greatest scholars and teachers and scientists, I was deeply impressed by their strong Christian convictions. They are *trying* Christianity. They *know* that it works. And they are determined that their nation shall be Christian.

Every one of these outstanding Chinese had been influenced by one or more of our Christian missionaries. The majority of them had received their education in mission schools. They had been cared for by our Christian doctors. It almost brought me to my feet when suddenly I felt the full impact of these facts. Here were marvelous results of our missionary effort. I was very proud of these people who had responded so amazingly to our Christian teachings. And at the same time, I wondered how we could have been satisfied to do so little for China! Our investment has brought to the world dividends beyond accounting. And still the miracle grows.

No, Madame Chiang was not present, but several well-known leaders were. You probably know of them and their work. Let me tell you about a few of these great people. China's second lady was at the Princeton meeting. She is Dr. Wu Yi-fang, president of Ginling College. Equipped with just four Ph.D. degrees from our best universities, she has made a wonderful contribution to the new China in the field of Christian education. Formerly she was also president of the National Christian Council of China. And at present she is one of the chairmen of the National People's Political Council. Bishop Paul Yu Pin, the Vicar Apostolic of Nanking, spoke

[1] "The Long Expedition up the Yangtze River," by Professor Newton Y. C. Chiang, of Nanking. Used by permission of the author.

to the group, as did Professor Newton Y. C. Chiang, professor of Nanking Theological Seminary and leader of China's Student Dedication Movement. This movement has already called forth five hundred young leaders for China's great church. The Director of China Institute in America, Dr. Chih Meng, and the Director of Chinese News Service, Dr. C. L. Hsia, had important places in the conference discussions. Three beloved teachers, Dr. T. T. Lew—now a member of the Legislative Yuan, translator and author, Christian leader and teacher for many years—Dr. Paul C. T. Kwei, Dean of Wuhan University's School of Science, and Dr. Y. C. Yang, President of Soochow University and author of *China's Religious Heritage*, were also on the conference program.

If any one leader present could be singled out for his unusually inspiring contribution to his country—and to this conference—it would be Dr. James Y. C. Yen. He is the founder of China's Mass Education Movement and President of the National College for National Reconstruction. His work has resulted in 27,000,000 Chinese learning to read and write since the war began. Through his vision and service and love for the coolie of China, illiteracy is being so rapidly wiped out that within ten years every Chinese will be able to read and write, at least. And along with his educational reforms have come economic and social plans that are raising living standards for millions of China's forgotten men—the farmers and coolies.

About every one of these leaders and their work volumes could be written. About their ideas and achievements much will be written in the future, for they are the history-makers of China. But as I listened to their discussions, certain of their dominant ideas so challenged me that I want to pass them on to you now. For from these people, Christian America can learn what it really means to be *Christian*.

China Mixes Christianity and Business

In every phase of life these Chinese are putting Christianity to the test. Perhaps in her economic life you and I would find some most striking lessons in Christian living. For somehow we have divided life into neat little categories, and we take religious experience into only those categories which we choose. Often the economic category seems farthest separated from the spiritual one. But the Chinese Christians do not rationalize as do Americans. As a result, when there is work involving great responsibility in Chinese economic life—work that demands honesty, trustworthiness, reliable service—Christians are sought for that position. It is said that the owner of the largest fleet of trucks that traveled the Burma Road would not let any mechanic work on the motors of his trucks unless that mechanic were Christian. When several wealthy men of Canton were establishing huge refugee camps, they were greatly in need of directors for the camps. These directors would have money and property entrusted to them. For that reason, only Christians were considered for the positions. In the business world of China, a Christian is evaluated as one who is honest, dependable, worthy of trust.

Dr. Paul Kwei, one of China's great Christian physicists, in discussing the natural resources of his country mentioned its monopoly in antimony, tungsten and tung oil. Manganese and tin have been discovered there. Great deposits of coal are theirs. And oil, from which 5,000,000 gallons of gasoline can be produced this year, has just been found. Many other rich resources are China's. Deeply significant is the fact that, according to one of these leaders, this great national wealth is considered a gift from God, to be wisely used for the greatest good of all men. China, he said, is ready to share her gifts with her brothers—wherever they might live—who may need them most. Here is a lesson for the world in Christian stewardship.

Another interesting fact about the Chinese Christians in the business world is that many of them have unfalteringly refused both high positions and great wealth rather than compromise their religious principles. They have accepted Christianity when it meant being disowned by friends and family, even though the family were wealthy. Those who own stores have lost much business because they observed the Sunday closing. And in some instances, merchants had to give up their business because their trade refused to patronize a store that was inconveniently closed one day in every seven. These are the people who are leading China. They are the highly educated, the outstanding men of their generation—wise Christians who do not confuse true values.

When we consider the fact that ninety per cent of China's postwar problems are economic, we have reason to rejoice in her strong, Christian leaders who know that Christianity is a way of *all* life—economic, social, political, spiritual. One of these leaders is a mining engineer, a graduate of one of our universities. He was the first mine owner in Manchuria to treat his workers as partners, to provide for them recreation, good housing, schools, banking service, books, and medical care. And his son plans to help in this work for the laborers just as soon as he receives his degrees in engineering and returns to China. Many industrialists watch with interest the development of co-operatives in China—a movement toward economic democracy that holds the possibility of a more Christian industrial system than any so far tried there.

They Envision Christian Democracy

Following the teachings of Dr. Sun Yat Sen, the Chinese are striving for a political life that is truly democratic. With missionary zeal they plan and work for the day when all men shall exercise their political rights. Begun by a Christian statesman, this movement is now being carried on with much aid from Christians throughout the nation. One of the conference speakers emphasized strongly the political responsibilities of Chinese Christians. He called for more preaching that helps men to know the truth—that truth that shall set them free—whether in the political field or the religious. With world-recognized Christians as her leaders, China may yet be the first nation to show the world how excellent democracy can be when firmly founded on Christian principles.

The Christian virtues of humility and unselfishness that we find in the words

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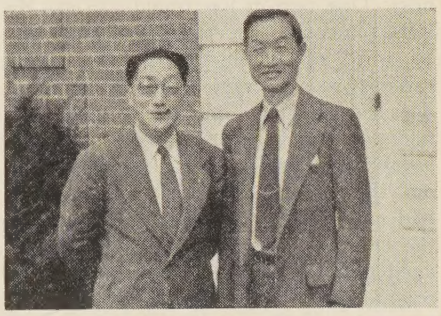
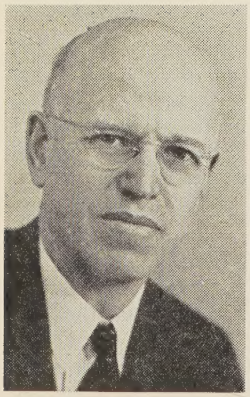
DR. WU YI-FANG OF GINLING COLLEGE



DR. Y. C. YANG AND DR. JAMES Y. C. YEN

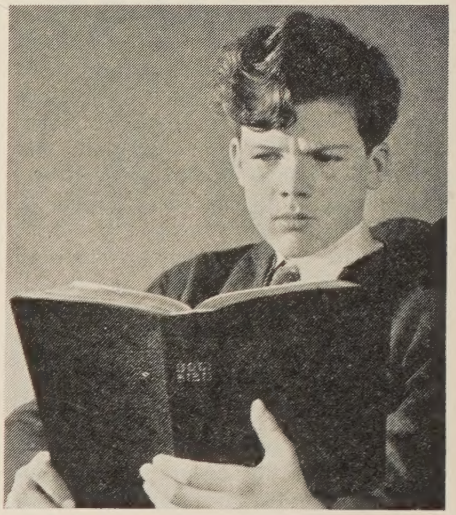
A WESTWARD TREK OF STUDENTS AND BOOKS



DR. FRANCIS CARR STIFLER, EDITORIAL SECRETARY OF THE AMERICAN BIBLE SOCIETY

THE BIBLE in the Church School

By FRANCIS C. STIFLER



OUR CHURCH SCHOOLS were originally organized to acquaint people with the Bible. This is still their principal function. A church school may properly be called a Bible school. What a tremendous fact this points to. The Bible school movement is the greatest educational institution on earth. It operates in fifty-one different countries, and it thrives wherever it operates. It had, just before the war broke over the world, a student body of 34,139,000 and a faculty of 3,146,000. It numbers its scholars by the millions in every continent. Even in Africa there are, I am told, eight million teachers and scholars. No wonder the Bible is the best-known book in the world. No wonder that by far the largest number of people who join the churches all over the world come in through the doors from the Bible school.

It is interesting to go back and trace the beginnings of this tremendously significant fact. The motive power of the Christian movement is the Christian witness. One person has found Christ. He tells someone else—tells him, not only by word of mouth, but by the whole radiant way in which he lives. Thus does he persuade another to seek and find the Saviour. The church in the beginning bore this witness entirely without the use of any book. Those who had come out of Judaism to Christ had the Old Testament and, indeed, encouraged those who were not of Hebrew extraction to read it. But the New Testament that told of Jesus did not come into use for many years during which the church grew strong. As those who knew Christ as an earthly companion gradually passed on it became increasingly necessary to have their testimony in written form. Thus did the New Testament come into its place of authority, bringing the Old Testament with it.

A true Christian church today is still, as it was at the beginning, a fellowship of the redeemed whose chief interest is to bear witness to the fact that "there is none other name under heaven . . . whereby we must be saved." And the Bible has become, in the hands of the modern church, the chief instrumentality for imparting that witness.

With this basic purpose and this background in mind let us consider the three ways in which the church school should use the Bible.

In the first place, the church school finds the Bible indispensable in its worship. Worship is that social experience by which people come into the presence of God. The testimony of first Christians was irresistible, because God had spoken to them. How disappointing it would be if people came together into the presence of God today, and God said nothing to them. Every church school program should open with a period of worship in which the Bible, properly used, becomes the voice of God calling the group to hear his Word of guidance, comfort, warning and inspiration—his Word for them.

There are many aids to worship. There is quiet; there is music; there is color; there is the reverent spirit. These things create an atmosphere. But worship itself is that waiting upon God until his voice is heard. His voice is most clearly heard from the pages of the Bible. It should be the constant study of someone or some group in every division, every department and every class of every church school to assure the ministry of true worship for every member of the school.

Let me relate here an experience that came to me once when I visited a little country church where I was a stranger. I think I never came more quickly into God's presence. The organ—and it was only a little foot-pumped cabinet affair—was playing softly a familiar devotional air as I entered. Then, as the town clock somewhere near by began to strike the hour, the organist modulated almost imperceptibly into the familiar tune, "Just as I am without one plea, . . . O, Lamb of God, I come!" When these strains, which carried their well-known words to the heart of every worshiper, died out, the minister was standing at the pulpit desk. He was God's spokesman as he said reverently and naturally:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."

There was something tremendously real about the whole experience. We had sought God's presence and had found it. Nor did he stand silent before us. He spoke. And in his speaking, lo, we found that while we were seeking him, he had been seeking us and renewing his ancient promises.

Something like that needs to happen at the beginning of every session of every group in a Bible school, and the Bible itself is the secret of its successful achievement. There is one way to do it for children, another for boys and girls, still another for young people, and another for adults. In worship, the Bible is lifted above every other book; it is the Word of God. All that follows in the program of the church school in large measure fails unless it is thus ushered into the holy place of the divine presence.

The second way in which the church school uses the Bible is as a textbook. Textbooks are tools. Some of them are designed to impart knowledge; they may be likened to vessels by which something needed is poured into a larger container that calls for filling. Some of them are designed to remove prejudices and misconceptions; they may be likened to chisels. Some are to impart culture;

they are like the painter's brush or the polishing block of a sculptor. To what tool shall we liken the Bible when used in the church school as a textbook? I like to think of it as a compass, a mysterious but very practical instrument whose principal function is guidance—guidance in the midst of titanic forces over which we have no other control.

The church and every organization developed within it must still be what it was at the beginning—a lighthouse in a world dark with ignorance and conflict and doubt and suffering; and the church school is that branch of the church which opens this book before the questions of childhood, youth, maturity, and old age, and declares, "Here is the way Jesus says you must go in your social relationships, in your financial obligations, in your personal habits, in your choice of a lifework and of a life companion. There is a high road and a low road and the 'misty flats between.' There is the way of Christ, and there are all the other ways. Here in this Book is the witness of Christ and of those who were his friends. Walk in it and find life that is life indeed."

If the limited use of the Book disturbs you, my answer is that the only hope of increasing the number of those who know their Bibles well is first to have the Bible lead them to Christ so that out of this new allegiance shall come an eager desire to know all that God has revealed in his changeless Word. Otherwise, the Bible is too hard a Book to tackle for any except persons with a natural bent for literary research. In the church school let the Bible be used primarily to lead the student to Christ. As a Christian he will then, on his own initiative, devote many other hours of the week to searching the Scriptures.

The third way in which the church school should use the Bible is to distribute it. The more people there are in the world who are exposed to the teachings of the Bible the sooner the kingdom for which we pray will come. We who have always had access to the Bible forget that there are millions of people, even in our own Bible-blessed land, who do not own Bibles. Among them are thousands who would read their Bibles if they had them. We are discovering this fact afresh in the eagerness with which our fighting men, many of whom testify they never read a page of the Bible before, are now reading it. Every church school should have a program of Bible distribution. Some of it should be done in the homeland and some of it in foreign lands. China just now is hungry for the Bible. Latin America, likewise. After the war, Europe, which gave us the Bible, will be crying out for Bibles, for there are many countries in Europe that are now utterly bereft of Bibles and for some time after the

(Please turn to page 14)

Why Not Try COMMON SENSE?

By FANNY B. HAYES

THE ANNUAL COST OF LIQUOR TO TAXPAYERS OF THE UNITED STATES IS AT LEAST $5,400,000

THAT AMOUNT WOULD PROVIDE ESSENTIAL FOOD FOR MILLIONS OF UNDERNOURISHED FAMILIES

MANY STUDENTS of today are of the opinion that we should hesitate to condemn our times. H. E. Luccock, for instance, says such contempt is the easiest form of contempt; it is a vice common to the old and middle-aged, and it is usually a "form of escape from the time's complexities and difficulties." "It is far easier," says Mr. Luccock, "to inveigh against this crooked generation and shake its dust regally from one's feet, than it is to take an understanding part in its life, to recognize and conserve its good and struggle against its evil."[1]

While I find myself in general accord with Mr. Luccock's philosophy, I feel sure that it often redounds to the good of a nation, just as it does to the good of an individual to be "told off" unflinchingly regarding the stupidity of its conduct.

The facing of disagreeable facts is often necessary to preserve the good and destroy the evil. The individual who refuses to face disagreeable facts concerning his bank account, the payment of his income tax, the condition of his teeth, or the presence, in his lungs, of incipient tuberculosis, is heading for trouble of a serious nature. Likewise, the nation which shuts its eyes to threatening disorders in matters financial, social, moral or spiritual is doomed to disaster.

With the sole purpose of conserving the good and struggling against the evil, I am submitting a disagreeable fact about our times: we are hopelessly stupid in our thinking regarding the liquor problem.

Dr. Fosdick tells us that one way to tell right from wrong, if we are seriously perplexed about the problem, is to submit our question to the test of common sense. "Suppose," says Dr. Fosdick, "someone should challenge you to a duel. What would you say? I should advise you to say, 'Don't be silly!' Jesus, in his parable of the rich man who accumulated outward things but cared nothing for the inward wealth of the spiritual life did not say, 'Sinner!' but 'Fool!' 'Thou fool, this night thy soul shall be required of thee.'"[2]

Submit, then, the problem of the use of liquor to the court of common sense and what is the verdict? How intelligently are we facing the economic phase of the liquor problem?

I just received from the hands of the postman a report of the cost of liquor and the liquor traffic in dollars and cents. Here are the government figures. In 1942, liquor, legal and illicit, cost us $4,508,058,777.75. Traffic accidents caused by liquor cost us $72,500,000.00. Absenteeism, due to liquor, cost us $330,000,000.00. And crime, liquor caused, cost us $2,400,000,000.55. If we include court costs for arrests for liquor offenses and the annual cost of maintaining 1,000,000 chronic alcoholics, with 50,000 added each year, it seems reasonable that the total cost of liquor to the people of the United States would not fall far short of $8,500,000,000.00.[3]

But, you say, you have forgotten that liquor pays more taxes than any other industry. No, I have not forgotten that that is the trade's favorite claim. But let us examine that claim. Internal revenue from liquor plus license fees to state and local governments are under $1,500,000,000.00. Wages paid to labor

(Please turn to page 16)

[1] *Acts of the Apostles*, p. 69. Used by permission of Willett, Clark & Co.

[2] *Hope of the World*, p. 128. Used by permission of Harper & Brothers.

[3] *Union Signal*, July, 1943.

THE HONEY CREEK

YOU CAN SEE it in the attitude of the sextons as they slowly pull the big ropes stretching up to a hundred belfries. Through their hands and arms the pessimism is conveyed to the bells and they sound for all the world as if they were tolling instead of rejoicing.

It's an undertone in the voice of the preachers, carrying the minds of listeners back, back, instead of forward. It's in the defeated outlook of the church school teachers and workers who mutter apologetically to strangers, "It didn't use to be like this."

It's in the invitation of church members to their neighbors and friends: "Of course, you understand that the churches are having a hard time, what with all the young people drafted and folks not being able to go to the midweek meeting on account of working such long hours." And on they go, in their dolorous tones, describing the glory that was the church's, ending up with a quavering "Hope to see you out next Sunday." They know the neighbor won't be out and the neighbor knows it, and it is a nice little comedy, and then the curtain goes down. Except it isn't a comedy at all. It is a tragedy. It is a symptom of desperate unbelief.

If any church is without vision, it needs the Honey Creek cure. The Community Baptist Church at Honey Creek, Wis., doesn't pretend to be perfect. The interesting thing about this church is that it does not pretend at all. It has merely gone about doing its job in the best way it knew how, incidentally becoming in the process a heartening example of what a church—city or rural—can be. The Honey Creek story will shock a lot of the preachers and teachers and churches who have been saying, "It's too bad; but it just can't be done now." Naïve Honey Creek has been doing it right along, not even thinking anything about it. "What is there exciting about just going along doing what a church is supposed to do?" Clarence R. McBride, the minister, would ask you.

Take this matter of the young people. Honey Creek is a rural community. The village itself has a population of 125 to 150 people. In the larger parish there are perhaps a thousand. And the young men are being drafted and——

"Wait a *minute*," you're objecting. "Rural young people aren't being drafted anything like city young people. In the country, a large percentage of the young men are farmers or helpers on farms, and are for that reason deferred. Honey Creek just doesn't know anything about a young people's problem!"

Well, be that as it may, twelve young men out of the young people's organization at Honey Creek were drafted. The young people who were left didn't resign themselves to the obliteration of their organization. George Fraser, the leader of the group, put it squarely up to them. "Look, not all the young people from around here are in the Army. On Sunday mornings, some of them are only in bed. Let's go out and round them up." They had lost twelve to the armed forces; they located twenty-three others to take their places. Go up to Honey Creek and tell George that the young people's groups of the churches might as well close up shop for the duration, and he'll—well, he won't laugh in your face, but he'll have a good laugh when he gets home.

The young people at Honey Creek have a number of things to keep them interested, though, and perhaps that's part of the secret. For years, they had never had a room of their own in the church. Most of the classes met downstairs, but because much of the basement was unfinished, conditions were pretty crowded. The west room, especially, had been the object of a number of fine resolutions, but they had never been carried out.

"We'll pay for the remodeling of the room," the young people told the church officials, "if the men of the church will do the work." It looked like a good opportunity for everyone, and the youngsters handed over $200. The men made a beautiful job of it. Nuwood walls—it looks like knotty pine—an insulated ceiling, modern lighting fixtures, it's just the sort of room young people would design for themselves if they had the chance. Naturally, at Honey Creek they did have the chance. Naturally.

On a low platform at the front of the room there is a very ingenious worship center or attention focal point or whatever you want to call it. City dwellers may not know it, but in the country, old, reed, parlor organs are a dime a dozen. The Honey Creek church had at least four or five. One of them was selected, refinished, turned with its face to the wall, a flat top put on—and there was the neatest worship center you ever saw. It has an expensive, hand-carved look. Lying open on top is a Bible, and hanging on the wall above it is a lighted picture, *Christ and the Doctors*. Dr. Seagrave's waste-basket surgery has nothing on Honey Creek! The room was dedicated as the "Bible Room" with a service prepared by one of the young people now in the Naval Air Corps.

The young people meet each Thursday night as well as Sunday morning and evening. The first three week-night meetings of the month are taken up with choir practice and recreation—and we'll have more to say about that choir later. The fourth week-night meeting is held in one of the homes for Bible study.

Parties? The young people have their share of them. George Fraser was telling me about one of them. "We were out on a hayride," he said, smiling as he remembered it, "and we had a flat tire, and——"

"Wait a minute," I cut in. "You had a flat tire on a hayride?"

THE COMMUNITY HALL AND CHURCH ARE THE CENTER OF RELIGIOUS AND SOCIAL LIFE

CURE

By RALFORD SCOTT

He looked blank for a moment. "Sure. Flat tire." Then he laughed. "You city people! You must think we're behind the times. When we have a hayride, we have a modern hayride. A pneumatic-tired farm wagon pulled by a tractor." But it's not often a party has a mishap like that to spoil the fun, and the chances are it only added to the fun.

The young people are also very active in 4-H, which is as much a part of the church's work as Sunday school. While we were looking in on the various classes down in the basement, someone pointed out casually, "Each department has its own assembly"—just like that! No one had ever told them that you couldn't *possibly* have separate assemblies with a small church school.

The church school work is closely tied up with the choirs. From junior age up, practically every young person is a member of a choir—not for a year, not for two years, but for the whole term of his church school experience. And even after that, he may go into the adult choir if he wishes. No city organization—unless it is the Salvation Army—has ever come out with such an ambitious music training program for its young people.

For juniors and the first two years of intermediate work, the Crusader Choir provides a worth-while "project" for the boys and girls. The choir was organized three years ago, and was called Crusader because the members were on a definite mission—singing gospel messages. Another typically Honey Creek wrinkle is the fact that the Crusaders are both a choir and a church school organization. Wherever they work, whatever they do, they do it as Crusaders, not as juniors or intermediates. There is no "junior" and no "intermediate" department in the church school. There are only Crusaders. The Crusaders meet in church school and once a month on the Saturday afternoon before the third Sunday, which is their regular Sunday to sing. They have their own white robes with a red-and-blue arm insignia. Rehearsal days are given over to music training and to mission study. A lunch is generally served. A missionary offering is taken at each meeting, and in 1942 the group turned over eight dollars to the missionary treasurer of the church.

Just as most churches graduate pupils from the intermediate and senior departments into the young people's department, so Honey Creek graduates its pupils from the Crusader Choir into the Young People's Choir, which is identical with the young people's class and the evening B.Y.F. meeting. During the five years Mr. McBride has served the church there have been seventy-eight additions—and forty-seven of them were from the Crusaders and Young People.

Of course, you can't have much of a choir in a small church! *Who said that?*

While hundreds of churches are becoming more and more discouraged with their prayer meetings, and some of them are reluctantly deciding that the midweek meeting is a thing of the past and might as well be decently buried, Honey Creek goes right on having not one but *two* adult midweek meetings. It all started as a training program with the Monday Night Club held in homes. The meaning of church membership was explained, great religious facts were expounded. An opportunity was given to ask questions. It was an informal thing. It was the general-store cracker barrel applied to religion Even the men came out in large numbers. They liked this common-sense presentation where they could speak out when they didn't agree with what the preacher said, and ask questions when a point wasn't clear. From the first series of Monday Night Clubs, after only seven meetings, seven new people joined the church. When the cycle of meetings was finished, Mr. McBride thought that was the end of it, but everyone wanted to keep going. The Wednesday Evening Club was organized which was really the Monday Night Club's work over again, while the Monday people were one grade ahead.

"But those meetings are taking the place of prayer meetings," someone points out.

Those meetings *are* the prayer meeting—revitalized, brought down to earth, filled with inspiration and help for everyday living.

Another favorite complaint by the churches whose members are wearing out pew cushions faster than shoe leather is that the churches no longer hold a position of influence in the community. People living next door to the church don't even know that it exists. The attitude is probably a product of the times, many church members sadly decide. And if a thing is the product of the times, what can you do about it?

Honey Creek never had any truck with such theories, because they certainly weren't true out in southern Wisconsin. When you speak of Honey Creek

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THE CRUSADERS ARE A SUNDAY SCHOOL DEPARTMENT AND A CHOIR

GEORGE FRASER, PRESIDENT OF THE YOUNG PEOPLE'S GROUP

THERE IS ROOM FOR ALL KINDS OF FUN ON THE BACK LAWN

THE OUTDOOR FIREPLACE BEHIND THE CHURCH IS POPULAR

LOST—*ONE SHEEP!*

Personal counseling is one of the most effective methods of Christian evangelism

By NORRIS L. TIBBETTS

JESUS did his most lasting and effective work with persons. Crowds figured in his life, but they were relatively unimportant. He centered his ministry on individuals, with consequences which were inestimable for him, for them, and for the world. We cannot think of Jesus apart from Peter, James, and John, nor can we imagine his ministry apart from his conversations with Zaccheus and with Mary, or without his meetings with a rich young ruler or with a village woman beside a Samaritan well.

On the whole, Jesus seems to have been skeptical about the value of the crowd. Often he avoided multitudes and besought those who might have assembled them to desist. The outcomes of dealing with large assemblies were almost invariably disappointing. People in the mass clung to their fixed ideas as he discovered when he offered himself as a spiritual leader to men and women whose thoughts, moving only at the level of temporal things, were set on making him an earthly king. We have no record that crowds were beneficial to the cause of Christ.

Of course, Jesus' experience does not vitiate the values which are associated with large group undertakings. An approach to masses of people, when it is based on valid and intelligent foundations, has a highly important place in religious work. In addition to its personal element, the Christian life is a social experience in which men and women learn to think and feel and act together *as Christians*. But dealing in numbers is a dangerous thing. Results are hard to measure.

Jesus' attitude toward persons was expressed in his teachings. Repeatedly he explained God's relationship to mankind in terms of a love which focused on individuals. Numerous parables illustrate this theme. Of one of them, Dr. Albert E. Barnett has written, "In whatever connection Jesus first spoke this parable of the Lost Sheep, he must have intended by it to stress both the greatness and thoroughly individual character of God's love. It is not humanity in the mass but the obscurest individual in his own right as a person that God loves. It is of no little consequence, therefore, to be of the slightest service to another person."[1] No one, then, has understood Jesus who gives exclusive, or even primary, attention to people in the mass.

[1] *Understanding the Parables of Our Lord* (Nashville: Abington-Cokesbury Press, 1939), p. 136.

This conclusion is pertinent in connection with the most important aspect of Christian work. We have a great responsibility for "saving" persons. In the course of time, various methods have been discovered and used. It has been rightly recognized that the individual can be reached in the crowd by the creative power of God. What is sometimes overlooked as of less consequence is the importance of the direct personal approach to individuals. And yet, when the saving influence of the Christian gospel has been felt in some great meeting, deep-seated and permanent results most surely depended upon the private conference with a Christian leader, on a personal response in hope and faith to God's love which has singled out individuals in their "lost" condition, and on the beginning of the effort to become proficient in the life which is God's free gift to man.

In recent times, a strong emphasis has been placed on saving work with individuals through the method of pastoral counseling. This is Christian evangelism in the truest sense. The shepherd goes in search of the lost sheep. Of course, this does not exclude the group approach, any more than the group approach can become a substitute for personal counseling. Sermons, informal addresses, many casual conversations even, permit a minister or teacher to extend his work as an agent of God's saving love. Something he says will awaken hope in a lost soul who may later come to inquire about the way back to life and peace and usefulness. But the majority of persons will not come to the minister or teacher. He must go to them, and unless he does go, he will overlook the most important part of his God-given mission. Like the Master, he is to go in search of that which was lost, and by his devotion and enthusiasm for this phase of his work can be measured his interest in persons.

The counselor will always remember that persons are saved one by one. This truth is impressed upon him by the way in which he does his work. If he is occasionally disturbed by this realization, because the process seems slow and time-consuming, then he may well ask himself if he is becoming egocentric. There is a subtle personal satisfaction connected with ministering to crowds which is fraught with danger. A Christian has to overcome the temptation to seek his own life. But as a personal counselor, he is seriously concerned to save another's life in disregard of his own. Some of the most heroic work, like a heroic act on the field of battle, has been performed by men whose devotion to saving others has caused them to forget themselves. The worth of the individual is always in the forefront of their thinking.

This means, of course, that the personal counselor really likes persons and is committed to make every possible effort to serve their welfare. His attitude toward children offers a test of his sincerity. There are Christian people who are interested in children as church members who do not pay them much attention as children. Consider two types of youngsters. One type is represented by the troublemaker. He is a disturbing element in every group. Is the minister or the church school teacher irritated or challenged? The adult who is only irritated establishes himself as an opponent of the child. He takes the situation personally. Wishing to have himself, he becomes unable to save the child.

A person who is really interested in children, however, will meet the situation as a challenge. He knows that antisocial conduct has other explanation than original sin. The root of social conflict is not infrequently hidden in family discord. Perhaps the family is hostile to the child. Suppose the minister or the teacher becomes the child's unfaltering friend—one who does not excuse but tries to understand, who guides without criticism, and who forgives and forgets. It is often necessary to tolerate a lot of trouble while some children are being saved!

The minister or the teacher had better examine his attitude toward another type of child. I mean the very quiet, unob-

trusive youngster who is always "good." Such a child is easily accepted and misunderstood as his future misfortunes testify. For this child needs "saving," too. He needs saving from that inner world into which he is retiring where dreams are better than reality. Some adults are interested only in his quietness, which adds no trouble to a group. But whoever would release the transforming power of God will be interested in the child.

The personal counselor, with his awareness of the worth of each individual, will be willing to spend time in the salvation of persons one at a time. I have seen the process of salvation begin suddenly. I have watched a personality suddenly seem to come to life. I have seen a person enter a new life, as though he had been born again. But I know how much time was spent in conversations before and after that marvelous event which was a milestone in the transformation of a life. Now, time is the stuff of which our existence is made and it is important. The counselor who gives a person time, gives him part of his very life. Surely part of his time should be spent in a work of salvation that is preventive. It is one thing to rescue a child from drowning because I can swim. It is on the whole a better thing to teach the child to swim.

The personal counselor who likes people, who spends time in his part of the effort to save them, attempts to identify himself with them in their condition. He tries to understand their experience from the inside, rather than to view it appraisingly from the outside. Henry Drummond used to say that he felt like changing his clothes after coming from the conference room where people had confessed their sins in his presence and sought his help in finding God's forgiveness. In a certain novel, a husband is represented as having done a great wrong. His wife said to him, "Since you and I have done this thing, we must bear the consequences together." The astonished husband replied, "But you haven't done it. God knows you couldn't have done it." The wife answered, "Have you lived with me all these years without learning that I love you so much that your deed is my deed, too? No, I repeat, since you and I have done this thing, we will meet its consequences together."

The ability to identify oneself with the life of another is the outcome of imagination, sympathy, knowledge, and a sense of responsibility. God's representative must understand the best he can the intricacies of the human spirit. He must grasp also, as well as he can, the greatness of the love and mercy of God. Thus equipped, he calls in a home where a state of strain and stress is known to exist between parents and adolescent children. His mission is to introduce into the relations of persons in the home the spirit of God as revealed in Jesus. He identifies himself with the parents until he senses as his own their attitude toward their children, their hopes and fears. But he dare not stop there. In separate conversations, he shares the experiences of the children who tell him of the restraints from which they struggle to be free, and of their humiliating feeling that fundamentally the parents do not trust them. He discovers that the children are progressively becoming lost to their parents and to God because the human love with which they are surrounded is strongly possessive.

As a parent he interprets the love of God as giving freedom, as letting his children go in order that he may keep them. As a child with the children, he interprets the responsibility which rests on those who are surrounded with creative love for fulfilling love's expectations. Christian faith has always held that God does his saving work by identifying himself with men. No one can rightly expect to transmit God's saving power to those who are lost as long as one remains outside their lives. He must be with them, spiritually, where they are.

The personal counselor, face to face with someone who has lost his sense of worth in his own eyes, who feels worthless in the estimation of society and in the sight of God, will not focus attention upon the "lost" condition, but rather on the way of salvation. The person who realizes that he is lost asks: "What must I do to be saved?" The Christian answer, under the influence of Jesus, is always positive: "This do!" Legalism gives place to the direction of Christ's Spirit. The rearward view is rejected for the forward look. Remorse is supplanted by faith.

A word which has figured extensively in the Christian experience of salvation has been the potent word "believe." No one who understands human nature will question the important role of belief. From the little child who jumps from the wall into his father's waiting arms to the engineer who works with the trustworthy laws of God's universe, belief is a guiding force. The way of salvation, from beginning to end, lies in the realm of belief.

But belief, to be an effective aid to salvation, must be much more than an initial intellectual effort of the mind. The personal counselor who says to the lost person, in the words of Paul, "Believe on the Lord Jesus Christ and thou shalt be saved," has said a great deal, but he has not said enough. He has but opened the gate to the way of salvation. He has still to give further directions for following the way. For instance, let us suppose that the minister is visited by a man who has seriously injured his fellowmen. This modern Zaccheus realizes his lost condition. The minister assures him that there is a power to save him if he establishes a relation with Jesus which is represented by the experience of belief. What, then, transpires in the region of the man's conduct? Does he continue his former practices? Certainly not. The consequence of belief is a change in attitude and a change in actions. His belief is channeled into every part of his being and affects what he thinks, how he feels, and what he does.

Belief on the Lord Jesus Christ must be made understandable to the person who desires to be saved. Let us imagine that a man is convinced that he has forfeited the approval of God and mankind. He feels that he is ostracized, outside the pale, alone. He is in his wretched position because of things that he has done to people and to himself and to God. He has sinned against God and man. What is the opposite of doing damaging things to God and man? Is it not doing a creative work *for* God and man? The prodigal son, who squandered the portion of his father's goods that came to him, hoped for restoration in the family circle, not as a son, but as a servant who worked for his father. So the person who, as a sinner, breaks fellowship with the good of others restores that fellowship as he becomes the servant for the good of others. By the grip of his faith on the life of Jesus he can hold himself through all his days on the way of salvation.

Thus we come to the place where we see that the way of salvation must be pointed out to lost men one by one. All have sinned, but not in the same way. All are lost, but not in the same locality. All need to be saved, but belief in Jesus has different implications for the conduct of different men. In the physical world, gravity demands one response from the man who walks down the street, another response from the man who constructs a building, and another response from the pilot who flies an airplane. Similarly in the spiritual world, men who would be kept from "falling" must fulfill the peculiar demands of the spirit of God according to their condition. To be restored to right relations with God means for one man that he will turn from things material to enrich his life with the wealth of things spiritual; for another that he will remove himself from the center of his life and place there the will of God as it is devoted to the welfare of the lives of others; for yet another that he will exchange reliance on his own powers whose inadequacies leave him anxious and overwhelmed for reliance on the power of God working in and through him, in which experience he will have the peace which this world cannot give nor take away. For every person there is a special way of salvation as all good shepherds know who have gone again and again in search of lost sheep until they were found.

Wise Men of the East

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and deeds of the Generalissimo and Madame are a source of inspiration to people everywhere. Several times at the Princeton Conference the awareness of their country's weakness as well as her greatness, of her problems as well as of her progress, was expressed. That sort of humility becomes any nation. China is also demonstrating unselfish desires in her willingness to serve the world. Rights are important, but most important to these Chinese leaders are the responsibilities that come with rights. These wise men realize that true greatness comes only through service.

Their Leaders Are Realists

Chinese society reveals in its relationships many ideas worthy of our study and emulation. As stated before, social welfare is an emphatic note of their Christian gospel. They find in Christ's teachings a directive for victorious living in every phase of existence. When brother meets brother, where there is a society, there is need for application of Jesus' principles of life. I did not know how Christian China really is until I met and listened to her leaders, and realized how thoroughly they have learned *not to hate!* They consider hatred for the Japanese a waste of emotional energy. There are simply too many things to be done for China's reconstruction to waste time in hating. One Y.M.C.A. secretary just back from the east commented that in the many places he had visited in China, he had not once heard hatred of the Japanese mentioned! I talked at length with Tseung Yeuh Hsu, a young physicist, who trekked with one of the many Chinese university groups that moved into West China. First they walked six hundred miles. The Japanese bombed them so often that they were forced to move another 1,800 miles. Once this young teacher had to lead some Chinese soldiers who were without an officer against the enemy to clear the way for the students. He saw Chinese women horribly tortured and murdered by the Japanese soldiers. And yet, as he told his story, he did not once express hatred for his enemies. In fact, many of the Chinese students now studying in our country are amazed at our hatred for the Japanese.

The educational institutions in China are still largely Christian. Perhaps that accounts for their appreciation of the fact that knowledge alone is not sufficient for our day. That awareness is apparent in the lives of many of China's leaders—highly intellectual, sincerely Christian. The necessity of spiritual drive is expressed often by the Generalissimo. And with that drive, China has accomplished miracles of resistance and reconstruction.

Attending the Princeton meeting was the son of a Chinese peasant. Soon he will receive his Ph.D. degree from Columbia University. He has been offered many attractive positions in this country, but has refused them all. Before long he will return to work for the peasants—the real heroes of this war. They number eighty-five per cent of China's millions, and their standard of living must be raised. This young man is typical of the new China. His idea of success is not in accord with the average American's idea, for he asks only to serve his fellow men, to make his world better. Men like this student are making China great.

The Chinese Church

The church in China is changing, and will change much more after the war. It will be a Chinese church, interpreting Christianity not in western terms, but in terms of China's own religious heritage. It will gradually become self-supporting and self-propagating. Its most outstanding characteristic will be its unity. There are at the present time 137 mission societies represented in China. Each has its different ideas about the superstructure of the church. There are only 500,000 Protestants in China, and their leaders are expressing a strong desire for unity. This will bring strength and harmony. To the Chinese, there is but one church—the church of Christ. Denominationalism confuses them; they do not understand our differences of detail. And from our Chinese friends, we might well learn co-operation and harmonious relations with other church groups.

The war has greatly affected the Chinese church. It has brought destruction of property, of its source of income, has scattered the members, and disrupted plans and work. The leaders have been disciplined and religious experiences have been deepened by the suffering and shock of war. There has come a heightened appreciation of Christian fellowship as Christians sought one another in their westward treks. As thousands moved across China's vast land, many who had never been in a Christian church before entered to sleep there for a few hours. It is said that some 60,000,000 have thus been introduced to the Christian church. And a large number of these have shown definite interest in that church and what it teaches. As these masses moved on throughout the west, Christianity has been introduced on a wide scale in this section of their nation. Critics of the church have become co-operators. Communists have welcomed Christian teachers. The "musts" that these Christians hold for their church—scattered and disrupted as it is—are these: to remove hatred and bitterness from men's hearts; to foster a spirit of justice and fair-mindedness toward all men; to free itself of prejudices, interests, fears, privileges that separate it from the men who are in need; to represent the law of a just, holy God before men and governments. Out of this war shall rise a Chinese church strong and vigorous, greater for all its suffering and hardship. And the world will listen to its members, for they have practiced its precepts in a manner that makes us want to learn of them as they have learned of Christ.

The Bible in the Church School

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guns are silenced will be too impoverished to supply their own.

The most effective form of Bible distribution is that done firsthand. Let me relate an experience of my own. I was a young businessman just out of college. In a young people's class of my church, in a comfortable suburb of Chicago, I was elected chairman of the missionary committee. I said to the group that I would not be content if the only thing the committee did was to pass out clippings about mission work to be read at the sessions of the class. I reminded the members that we were living in a mission field there in Chicago, and that our class should become missionaries themselves. So we adopted a certain community as our mission field. It was peopled with thousands of newly arrived immigrants from the south and east of Europe. They were living in boxcars and shacks. Most of them could not speak English. Our committee could not speak their languages, either. So, as missionaries, we adopted the only method that seemed open to us. We supplied ourselves with "penny" portions of the Gospel of John in Russian, Hungarian, Slavic, Italian, Yiddish, and other tongues; and on Sunday afternoons we visited these people leaving with them copies of the gospel in their own tongues. We felt that we had never done anything in all our lives that was so rewarding. The joy on their faces had a lot to do with my quitting business and giving full time to church work.

Here, then, are the three ways of using the Bible in the church school. In worship, let it speak with the divine authority of Almighty God. In the class session, let it be used as a spiritual compass to guide the pupil through the vast unknown of life to an open acceptance of Christ as Saviour and Lord. Herein lies the best hope that people will become thorough students of the Bible. In order to spread the gospel to the ends of the earth, let the Bible be distributed firsthand in the neighborhood, and farther afield through missionary agencies to the millions to whom God has never been able to speak because we have not done our full duty.

Startle Your Editor with NEWS!

By CARL F. H. HENRY

DON'T WAIT for a tornado to twist the steeple off your church before you send a news item to your local paper. Start a windstorm of your own, and blow your religious copy right through the front page of the local gazette. It has been done before; it can be done again.

The best way to win the editor is to give him something exciting. Think a moment and you will realize that your church is brimming with human-interest copy. If you're energetic enough to spend a few moments over a typewriter, you can discover church news and arouse community response.

Some churches get less publicity out of a state governor speaking to the men's Bible class than other churches acquire from the election of a new church school superintendent, a sextet that sings on Mother's Day, or nursery department repairs. Some people learn the value of uniqueness in news; others don't. When a woman becomes superintendent of the church school for the first time in Zootsburg history because men teachers have gone into the service, or when the six oldest mothers in the church—total of 402 years—sing together, or when college-age girls paint and redecorate the nursery in the absence of boys, who are in training—that's news!

Incidentally, send the editor of your local paper complimentary tickets (make sure they're plainly marked) to your annual church dinner. Newspapermen usually like to eat and write, and this will provide opportunity to do both, and at the same time to sense the warm interest of community leaders in spiritual things. It's a nice gesture to invite the mayor and police chief, also; it lends importance to the occasion, might stimulate their future interest, and possibly sometime the church will need a permit for a parade or street meeting.

Don't overlook advance announcements, and don't fail to send in prompt follow-up stories. The despair of many country editors is the fact that most churches want every coming event prominently announced, but leave to the news desk the job of trying to find out what actually happened when the meeting took place. Let the publicity committee do a well-rounded job, turning in postwrites as well as prewrites.

See to it that copy is neatly typed, double-spaced, with wide margins, and on one side of the sheet only. Some years ago, when I was editor of a Long Island weekly, a local clergyman came in with a scroll about ten feet long. The typewritten sheets had been pasted together in a manner that could not have been better calculated to drive an editor or proofreader mad. The article went into the wastebasket for lack of time for necessary revision. Another item to remember: begin the first page about one-third of the way from the top. The blank space at the head of the first sheet is for the headline writer. Don't bother to write headlines; the newspapers pay experts to do that.

Get your copy in on time. Don't dash into the editorial office ten minutes before deadline and expect the editors to get excited about your church school picnic; that's too late to interfere with the mechanical department for anything less than a story of city-wide interest. If the story had been delivered to the city desk a day or two earlier, it might have had front-page space—if the picnickers had planned to eat fish that the men's class promised to catch the same morning, or if the whole crowd planned a four-mile hike for lack of transportation.

Many Christian workers put their enterprises in a poor light because they don't know much about a "deadline." Many editors who run a weekly sermon as a community service have complained that those who prepare the messages oftentimes do not get them in until prodded by the paper. Newspapers like to give such routine copy to linotype operators to be set early, before spot news breaks. In this way the mechanical department can function efficiently, a hard task during these times of labor shortage.

Topics for news treatment are innumerable. There is promise of publicity in every service—church, Sunday school, or Youth Fellowship. Story possibilities centering in the church include: the resignation of the pastor or call of his successor; reports of important transactions at church business meetings; purchase of additional church property; merger of two or more churches; special activities of the pastor, such as participation at distant Bible conferences; the weekly sermons, if applied especially to local events and needs. In the church school, stories need not await the vacation church school, for there are feature possibilities in the following: special classes for the aged, the blind, or the deaf and dumb; outings; visiting speakers; holiday basket distributions to the needy. In every church there arises repeated opportunity for extended publicity campaigns. Such events as a significant anniversary, revival services, the erection of a new building—all provide opportunity for a whole series of news items. An alert group meeting for a monthly Workers' Conference would find a wealth of material to release to newspapers, announcing the manner in which the monthly themes (as outlined in September 1943 *Baptist Leader*, page 18) were being carried out.

Even the vacation church school creates the possibility of a publicity drive. Long in advance of actual classes, the neighborhood papers could be furnished with interesting stories. Frequently in August, after the close of the school, workers meet to evaluate results and to plan the next year's program; that is the occasion for the first article on the following summer's school. In September, vacation school records may be utilized for follow-up work in the Sunday school as a basis for expansion. Between October and December, a course of study for the following summer should be planned by teachers. In January committees are named and movies of the previous school may be shown, both to prospective teachers and interested parents. Training of the proposed teaching staff begins in March; and in April, men and women of the church or churches are canvassed for necessary tools and equipment for handwork, large projects are planned, school dates are determined and college young people are enlisted as craft supervisors and teaching helpers. A neighborhood canvass should be employed in May to recruit new children for the school and to follow up last year's students. June is the month for outdoor banners to go up, for a neighborhood canvass by handbills and telephone calls, and for final plans for the church picnic to be held the week after termination of the school. The week before school begins, the final summary story should go to the local paper; but if the publicity director has been alert, the vacation school enjoys the advantage of a cumulative promotion campaign extended through many months.

That church of yours, big or little, where "nothing ever happens" as far as the community knows, can set its promotional wheels turning with such precision that townspeople will see that it's a going concern; and in these days people like to be on the winning side.

Why Not Try Common Sense?

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by the industry plus materials, fuel, electric energy, transportation, rents, etc., amount to $1,600,000,000.00, making a total return to the government of $3,100,000,000.00. In other words, liquor costs us annually $8,500,000,000.00 and the trade returns $3,100,000,000.00. Five and four-tenths billions in the red! Stupid or intelligent? Which?

"The liquor traffic—dangerous, damaging, menacing to public interest, pays back less than thirteen cents for every dollar of its cost to the people and its diversion of purchasing power from legitimate industry."[4]

It is fairly estimated that if we were "on the wagon" nationally for one day only, we would have enough money to feed one million Chinese refugees for nine months, or 500,000 English refugee children for six months, or we could pay for 180 bombers at $50,000.00 apiece, or we could train 600 pilots at $15,000.00 each, or make 180,000 Garand rifles at $50.00 each. But $9,000,000.00 a day goes down the drain! Economic stupidity!

It has also been estimated that if, last year, we had no liquor trade, we could have improved the living conditions of 3,000,000 American families. We could have paid $30.00 a month more for rent; we could have given each family two more loaves of bread daily, two more quarts of milk daily and fifteen more pounds of meat a week. We could have bought each family $4.00 worth of fruit a month. We could have given each family four tickets a week to the movies and put a daily paper and two $3.00 magazines in each home. Each family could have spent $50.00 a year for medical care, given $52.00 a year to the church, spent $140.00 more for clothing and bought war stamps and bonds in the amount of $211.31 per family. But we stupidly sacrificed better living standards for 3,000,000 families for a liquor bill of $4,500,000,000.00.

We are told that mankind is made up of 5 per cent leaders, 30 per cent co-operators, who are in sympathy with thoughtful leadership, and 65 per cent followers who do little or no real thinking. If 35 per cent of our people could see not only the stupidity of our conduct in matters financial, but also that same stupidity in matters social, moral and spiritual it might avail much. And if this 35 per cent should become effectively vocal it might avail much more. They could ask the unthinking why they try to talk back to scientific research—Harvard, Yale, the Mayo clinic, Dr. Harry Emerson Fosdick, Dr. Pollock and scores of other scientists—when these authorities present facts to prove that alcohol, when taken even in limited amounts, impairs health and increases disease and death. They could ask the thoughtless why they deliberately walk into the path of venereal disease where 9 per cent were infected while under the influence of liquor. They could ask them why they prefer poverty to competence. Josephine Lawrence, in her book, *The Sound of Running Feet,* says of one woman, "She was destined to shop for cheap values." Could not our thoughtful group convince the unthinking of the social tragedy involved in "cheap values" for the American home, "cheap values" for American social life, "cheap values" in American religious experience?

In our social setup, what I do affects you; what you do affects me. Therefore, the liquor problem becomes everyone's problem. "The social drinker in his club or home of wealth, the lone addict with his bottle, the business group at the bar, the young girl taking her first with friends in the cocktail room, the roistering gang at the roadside inn, the momentary fellowship of the down-and-out in the hooch joint, the reformer, the police officer and the judge, the grafting politician, the scientist seeking for causes, the psychologist asking why men drink, the average drinker seeing the line of distinction between enough and too much, and the citizen paying the public cost with his tax bill"—here they are as Harry S. Warner sees them. And each with his technique for solving or evading the problem. Suggestions for solution are numerous, but to each one who is seriously perplexed, I recommend Dr. Fosdick's suggestion: refer it to the test of common sense.

[4] *Union Signal,* March, 1943.

The Honey Creek Cure

(Concluded from page 11)

village, you have to think of the church, too; they are tied together that inextricably. The church has gone up and down in the community and is as much a part of it as the 105-year-old Bucholtz house. Maybe we had better go back a way and explain that "down" part.

The first church building was put up in 1848, although the congregation organized in 1841. The first building served well until 1906, when a new brick structure was erected, together with a separate community hall. These were used until 1920, when both burned to the ground. Even as the fire burned, onlookers began to pledge money and labor for the replacement of both buildings. And not all the people pledging were members of the church. Plans were made Honey Creek fashion. The community hall was to be replaced first. "If we build the church first, likely we'll not get around to the hall, but if we build the hall first, we'll have to build the church," argued wise leaders who knew the ways of men. The church and community hall which came forth from the pledges and interest and work still stand today, making a larger impression than ever upon the community.

The hall is open for sports, for fellowship dinners, for motion pictures. The large lawn in back of the hall is well patronized during the summer months. Horseshoe courts, tennis, volleyball, and other equipment are available for use. The district school just across the road sends its students over to the community hall for many of their assembly programs and special gatherings; the school and the church work together in Honey Creek. Spiritual life and social life center around the church.

For forty years the Ladies' Aid has served a public dinner at noon once every two weeks. Farmers come in from their work, just as they are. This is a home-folks' dinner and no one cares if you're in overalls or dress clothes. The school children nearly all come over. The price is twenty-five cents, and it does not cover costs. But the church knows this part of its program is thoroughly worth while. "It is a sermon by itself," says Mr. McBride, "to see Catholics, Lutherans, Baptists, Methodists—all sitting dow nat the same table."

Although this is distinctly a Baptist church, it is more than that: it is Christ's church, and it ministers to those of all faiths and creeds. The pastor has been in every home within three and a half miles of the church, regardless of faith. The *Newsette,* a monthly mimeographed publication, goes into *all* homes of the community. The pastor's newspaper column, "Old Thoughts from a Country Manse," is published in five neighboring papers. The Farmers' Christian Fellowship, an interdenominational work, takes the gospel out where the churches do not reach. The Methodist and Baptist pastors work together, holding services in homes every other Sunday night. Honey Creek is very much on the map in Wisconsin!

It would be easy to go on and on, telling about each organization at the Community Baptist Church. Everyone is doing a remarkable job. Every member, every resident of the community, is proud of the clean, airy church. It is a building that would bring credit to any community. Large windows let plenty of light into the auditorium; these people who live close to the soil and who love the sun don't want to be cooped up in a dark, dismal tomb while they worship. Light is life, and a forward-looking church needs the light.

Perhaps all of us need the Honey Creek cure. Honey Creek would be the last to recommend it, though. You see, Honey Creek is not out for medals and ribbons. The Community Baptist Church wants only to serve in the best way it knows how.

[5] *International Student,* May, 1943.

An Achievement School Is a BIBLE SCHOOL

By ROY E. WIEGAND

Worship

HYMN: "O Word of God Incarnate"

PRAYER: (Spontaneous participation)

HYMN: "For Man's Unceasing Quest for God," by Alice M. Pullen, in *Hymns for Junior Worship.* (May be used as a solo, or sung by the group if the words are printed on a blackboard.)

SCRIPTURE: 2 Timothy 3: 10-17

CLOSING HYMN: "Thy Word Is Like a Garden, Lord" or "Holy Bible, Book Divine."

Introduction

The church school is of necessity a *Bible* school. When Robert Raikes inaugurated the first Sunday schools in Gloucester, they were based on the Bible. Likewise, the Bible is the only basic textbook for our church schools today. Good lesson outlines and quarterlies are valuable; the best lesson helps should be used. But these must not supersede the use of the Bible.

The church school teacher has a splendid chance to mold the lives of those under his supervision. The instrument for this tremendous task is the Word of God. The church school must be a place for genuine Bible study—both for the purpose of saving the lost and for strengthening those who have already acknowledged Christ as Saviour.

One of the emphases of the Achievement Plan for Baptist Church Schools is that each school should be a *Bible* school. This month's leader will want to refer to "The Bible for Today," by Edgar J. Goodspeed, in the BAPTIST LEADER for May, 1943, and also to "The Bible in the Church School," by Francis Carr Stifler, on page 8 of this issue. Mary Alice Jones's book, *The Faith of Our Children,* will be helpful in preparing for the conference.

Discussion

Through discussion you will seek to discover the place and use of the Bible in your church school. Also try to discover what steps can be taken to give the Bible a more basic place in the school.

1. *Schools present Bibles to pupils.* Pupils should gain experience in using their own Bibles; they should not use only those provided by the church. A Bible should be owned by each pupil; and teachers should try to develop in the pupil a sense of pride in owning and using the Bible. Discuss your church school's plan for providing every pupil with his own Bible. Many churches give Bibles to every child who is promoted into the junior department. These Bibles are not rewards; they are gifts from the church—given because the Bible is so important that the church wants every child to have one. A plan should be developed for providing with Bibles those children who enter the church school after they have completed work in the junior department. Is your plan effective? Do juniors sense the dignity and value in the gift of the Bibles? Is there a presentation ceremony?

How about occasionally using in the school a modern translation that employs the language of the twentieth century? Why not appoint a committee to compare modern translations? A plan might be formulated so that every department — junior through adult — may have a reference library of a few modern translations.

For age levels below the junior department, use attractive, large-print Bibles for the teachers. The children thus will become acquainted with, and learn to love, stories and verses from the Bible. Older primary children can begin to read simple passages for themselves.

2. *The use of the Bible in the church school.* If someone has been appointed to report on the article in this issue, "The Bible in the Church School," he should emphasize the first two points as to the use of the Bible in the church school. Discuss how the Bible is used in the worship of your church school. Department superintendents may report. Varying capacities and needs of different age groups should be kept in mind. By discussion, determine whether or not the pupils are growing in knowledge of the Bible. Reports from each department should indicate how the lesson materials are helping pupils to a growing knowledge of the Bible. Discuss the reports. The smallest children can learn only a few short verses; older children can assimilate longer passages and stories. In the junior department, some of these passages and stories can be so linked as to acquaint the pupils with a history of the Hebrew people, the story of Jesus, and certain Christian teachings. Is this happening in your church school? Are the pupils growing in their ability to apply the Bible to everyday life? Knowledge of the contents of the Bible is not enough; that knowledge must underlie and motivate action. Workers should also realize that the learning process is based on the needs and experiences of the pupils as they grow.

When considering the improvements that can be made in your church school, consider how the Bible can be made more important to your pupils. How can the gift of Bibles be made significant? How can one make sure that the pupils will bring their own Bibles and will learn how to find their way about in them? Can you be sure that your lesson materials contribute to a knowledge of the Bible, and yet do not take its place?

Also consider why teachers should grow in their knowledge of the Bible. Do the teachers need additional study, so that they may help the pupils to grow? Do they need to study the content of the Bible? Do they need to study the way of life which the Bible teaches? Certainly, any planned study should help the teachers to guide the pupils in a growing knowledge of the Bible and use of its contents for everyday life.

Also probe the problem of making the Bible more basic to the life of your pupils. How can they be helped to use Bible knowledge in their own living? How can they be helped to realize that Bible truth underlies and strengthens the living of people whom they admire?

3. *Sharing the Bible.* Refer to the third use of the Bible as suggested in the article, "The Bible in the Church School," in this issue. Discuss how your church school can help to share the Bible with others. Are there people in your neighborhood who need Bibles? Perhaps some foreign-speaking group needs Bibles in its native tongue. Can your church school share the Bible through the work of the mission societies? The conference may appoint a committee to discover ways in which the church school may make this use of the Bible. The committee should make a report at a later conference. Before plans are completed, there should be a discussion of how the pupils will have a vital part in this worthy undertaking. The officers and teachers should not do all the work. Only if the pupils have a real part in the work will it contribute to their own understanding of the importance of the Bible.

4. *Missionaries share the Bible.* It is not easy for them to share the Bible with their people. First, they must spend long years in learning a foreign language, which has to be mastered so thoroughly that with a great degree of accuracy they can translate the Bible into it. Also, in many instances, the people have to be taught to read their own language. The biographies of Adoniram Judson, William Carey, and other missionaries present a wonderful challenge to us. They let no difficulty stop them in their efforts to give God's Word to others. How easy it is for us to share our Bible with those who speak our own language.

Children's Leader

Ellis O. Hinsey

That They May Find JOY

By BLANCHE HOKE

JESUS must have been such a joyous person! Had he not been, surely the Bible would have mentioned his occasional smile rather than his tears. And then we read how children thronged about him, how he was invited to weddings and helped to add to their joy, how many people came to him. That does not happen with solemn, seldom smiling persons!

Jesus taught a religion that was joyous. "I came that your joy may be made full," he said. When critics complained that he and his followers did not fast and sorrow, Jesus compared their joy with that of a wedding.

How much of that joy are we passing on to children?

Do we ourselves have a joyous Christianity that attracts others to us? Do others ever wonder at the source of our joy and, finding that it comes from our religion, want to know more about that religion?

Such joy is not a light thing; it is not a surface shrugging off of the sorrows and trials of the world. No, it is something far deeper; it comes from a confidence in God, a surety that God is always with us, caring, no matter what happens. It comes, too, from our knowledge that we must not expect others to bear our burdens, but rather must seek to lighten theirs.

When we teach children, do we enjoy religion with them? That does not mean to laugh at it, or to treat it lightly. It means that we and the children will be so filled with the wonder and goodness of God, with the gladness and glory of the world he has created, that we *must* rejoice in the Lord and in the life which he has given us. It means that religion is so inextricably a part of all life that we are as conscious of God in times of rejoicing as we are in times of sorrow.

To the child who is fortunate enough to be growing in such a faith, life speaks of God in ways that bring a glow to the eyes and a smile to the lips. Again and again such a child may turn to us with the cry, "Isn't God good!" or with the same thought unspoken. He is trying to say what the psalmist said, "Thou hast put gladness in my heart." And sometimes we may take a moment to thank God; sometimes we may marvel wordlessly at his goodness, knowing that to God such marveling is worship.

Do we ever enjoy the Bible with children? Because the Bible contains so much that guides our life, we use it often for teaching purposes. But the Bible was not written as a textbook. It was written as the record of men and women who lived close to God, who ate and drank as in his presence, who saw him in the flaming beauty of a bush, who called their fellows to rejoice in the privilege of the sabbath, who wrote, "Rejoice, and again I say, rejoice!" One story of God's concern for all is the more vivid because we read that Jonah sat and sulked when God spared the heathen as he had feared because they listened to his words of warning; what better could impress upon us that God's love is greater than we can imagine or even understand? The Bible tells of many words of Jesus, some tender, some solemn, some encouraging or stern—and many joyous. The Bible tells also of words of Jesus that must have been spoken with a twinkle of the eye. May not Jesus' warning against criticism of others have been all the more telling because he told people not to try to remove a splinter from the eye of someone while ignoring a piece of lumber in their own?

Often we will use the Bible for teaching purposes; there is no writing more wonderfully fitted for that use. But we will not always do so, if we are filled with the joy of Jesus. We will at times enjoy the Bible with children—not solemnly, not pedagogically, and certainly not irreverently—but with a joy that will make the Bible live forever for the children.

Do we find joy in service, with our children? When we plan and carry out plans for helping others, is it done with such soberness and even dullness that the children turn from that to other aspects of life with a sense of relief? Or do we serve others with the same outgoing love and joy that Jesus showed? Are we, without talking too much about it, so filled with the privilege and the joyousness of serving others that smiles and laughter which hold no hint of condescension or unkindness are a natural part of that service?

What kinds of times are our class sessions? Is there ever a smile? Some classes meet week after week with only a deadly seriousness to be shared. When we think over our own friendships, we seldom will remember one which is built only upon serious conversation and earnest thought. Those are part of true friendship, but not all. The sharing of joy as well as of sorrow and of thoughtfulness are necessary ingredients before friendship ripens. How then can we be true friends with children when some of the ingredients are lacking? How can we be true friends with God if we share only our sorrows with him? And a little joyousness never retarded learning!

The joy of which we speak, however, is not a thing that we can acquire self-consciously. We cannot say, "Go to, now, I shall rejoice with my children." Such joy is in a sense a by-product. It comes from true trust in God, and true concern for others. It comes only when we care more for others than for ourselves. It comes only when God is so much a part of all our life that the joy which is found so much oftener than sorrow has become a part of our religion. It comes only when we have learned the message of the flowers and the birds, which do not spend their time in worried activity, but which show forth the beauty and the joy which God has put into the world so plentifully. Then, and then only, will our daily living radiate the joy that will irresistibly draw others to our Christ and our God.

The Use of VISUAL AIDS with Children

By MARY LEIGH PALMER

Associate Director of Visual Education, International Council of Religious Education

Visual Materials in General Education

For the past ten years public school leaders have been becoming increasingly aware of the possibilities of the use of visual aids and especially of the motion picture. Schools of education in universities and teachers' colleges are increasingly offering courses in visual method. In certain states new teachers are not employed until they have achieved skill in the use of motion pictures. The number of projectors for 16mm. sound motion pictures owned by public schools increased from about 458 in 1936 to about 9,861 in 1940-41. It is estimated that approximately 15,000 are now in use in elementary and secondary schools of the nation and that within "the first decade following the war the ratio of teachers to projectors will reach ten to one, and schools will own over 100,000 of the 16mm. sound projectors."[1]

Pictures are finding their way into all manner of publications. A trip through almost any bookstore will reveal an amazing number of picture books for all ages and on all manner of subjects. The magazine in this country which has the largest circulation is a picture magazine, *Life*. Editors of most periodicals say that the more they use pictures the better the people like their publications.

Posters, charts, dioramas, objects and models, exhibits and museums, interviews and purposeful trips, the use of the camera, the collection of typical objects are some of the types of visual aids that are being used in the life of today.

Why Use Visual Aids in Teaching Children?

Church school leaders are becoming increasingly aware of the value of using visual aids in religious education. Children do not have the imagery to understand strange or abstract words. The basic avenues through which we learn are our senses of seeing, hearing, touching and the feel of muscular movement. Our church schools have relied too much upon the one sense of hearing. The teacher talks and the pupils talk. "Talk" is right and good if it is supplemented by appeals to the other senses so that the words will have meaning. Words are abstract symbols that stand for something beyond themselves. If pupils have no experience with the things for which the words stand, they may learn to repeat the words and to use them in well-constructed sentences, but they may carry meanings to the pupil that are very different from the meanings which the teacher thinks they have for the pupils. Visual aids help to build up concrete imagery which in turn will help to insure more accurate learning.

Because Christian living is so important and because the church school has such a limited time with its children, it behooves leaders to use the very best, most effective methods possible. The teacher who selects visual aids that fit into the program under way and further the objectives toward which the group is working will find that the children learn more, that they learn more quickly, and that the learning is of better quality and lasts longer. Instead of consuming precious time, the right use of visual materials along with other materials will help the teacher and the children to organize their learning and will conserve time. Likewise, instead of displacing other types of activities, visual materials, rightly used, call for the more purposeful use of many methods. Visual methods are many. Used together they reinforce each other. Used with discussion, story, song and other methods they add meaning to these methods. All materials and methods used should be selected and organized to further the objective of the teaching unit. When this is done, visual materials help the teacher to make the best use of the time available.

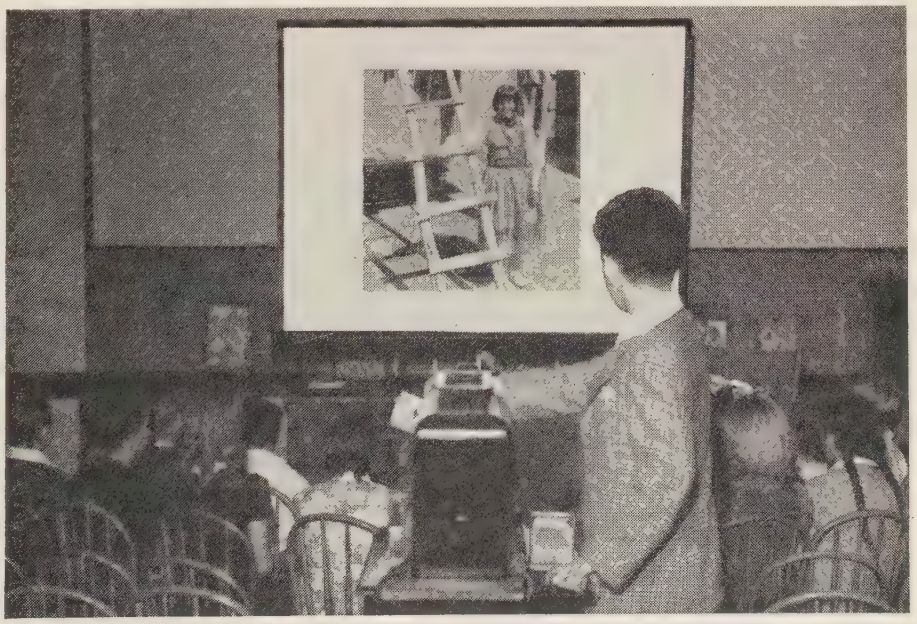
When Visual Methods May Be Used in the Church School

Probably there is no teaching situation in which some type of visual method cannot be used helpfully. Weekday religious education and vacation church school activities afford many opportunities. Expanded Sunday morning sessions of the children's division of the church school make possible a flexible schedule so that visual methods easily may be used. In some churches those juniors who are not yet ready to stay through the entire church service of worship return to their departments for special work and study during the time when the pastor is preaching the sermon. Such an arrangement provides an especially good opportunity to use those kinds of visual methods which require construction. One Junior Department made a series of six dioramas depicting biblical scenes and events about which they were studying during the earlier session of the department.

The program for beginners is so flexible that even when they meet for only an hour and a quarter there is no problem in working visual aids into the program. Countless leaders in church schools have been using visual methods with these little children. These leaders may wish to adventure still further in discovering the best kinds of visual aids to use with their children.

In many churches the children of primary and of junior age first meet in

Ralph Berry



[1] L. C. Larson, *Trends in Audio-Visual Instruction*, Educational Screen, June, 1943, page 197.

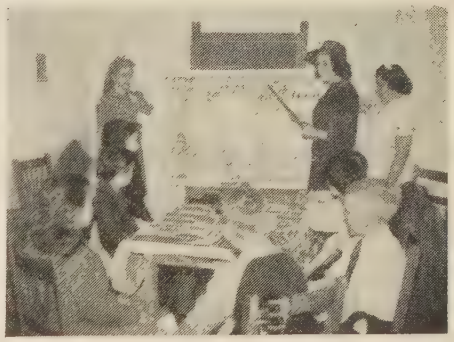
a departmental room with all the children of the department and later separate into their own class groups. In such situations the teachers and the superintendent will need to work co-operatively on the plans for the use of visual aids. Some visual methods are more easily adapted for use by the small class groups and others for the larger departmental group.

In still other churches, primary and junior children meet with children of other age groups rather than alone. After the large group meeting they go to their class groups. Certain types of visual aids may be used most effectively in the large grouping if the small class groups are used to prepare the pupils for the use of the picture or other visual aid. For a motion picture, it may be necessary to adjust the usual schedule in order to provide more time for the showing of the picture.

Slides may be used with large or with small groups. They may be used in worship services and in teaching sessions. The projector for the 2 by 2 kodachrome slide is so light and easy to handle that any group can use it. It is especially practical for the teacher of a class. If there is an electric outlet, if the room can be darkened and if there is a smooth wall or a screen, it is possible to obtain beautiful pictures that will fit into the classroom procedure. A few kodachrome slides used with poetry, music and Scripture may provide the base for a most effective worship service with a department group. Kodachrome slides may be used delightfully with beginners. For example, while the lovely picture by Margaret Tarrant, *Suffer Little Children to Come Unto Me*, is thrown on the screen, a brief story may be told of children coming to Jesus and an appropriate song sung. There are so many ways to use 2 by 2 kodachrome slides that a church will do well to buy about twenty covering the life of Jesus. They will be ready then for any group at any time.

Standard glass slides for stereopticon machines likewise may be used in large or small groups. The same is true of film strips.

Motion pictures are most effective when the age-range of the group seeing them is sufficiently limited so that the introduction to the picture will be understood and appreciated by all. Also, they are more effective when they are part of a study unit than when used unrelated to other study. Most of the motion pictures available for church use were prepared for older groups. However, many of them can be used with junior groups and sometimes with primary groups, if there is careful study of the content of the film before it is shown. For example, if the motion picture, "Countryside Teacher," is to be shown to primary children, the teacher should secure the leader's guide for the film as early as possible and see that the children become acquainted with the content of the film so that they will understand it. This is especially important for sound films. If the children have some idea of what is going to be said they will understand more quickly and clearly. There are some public school films and a few others that have been produced for use with primary children. They are easily understood by the children, but since they were not produced for use in Christian education, the church school teacher needs to introduce them in such a way that the children will make them a part of their learning in Christian education. When using motion pictures with children there always should be some kind of follow-up. It may be simply conversation or discussion and a review of the stories illustrated. If the film was biblical, there should be a restudy of the Scripture used as the basis for the film. There may be dramatization, drawing, the making of a picture-roll, a comparison of the characters or events shown with the way artists have shown them in masterpiece paintings, the preparation of booklets, picture-posing, the construction of a Palestinian house or some other kind of diorama or a model, the preparation of a play, or the selection of a Scripture verse and the building of a poster to display it.

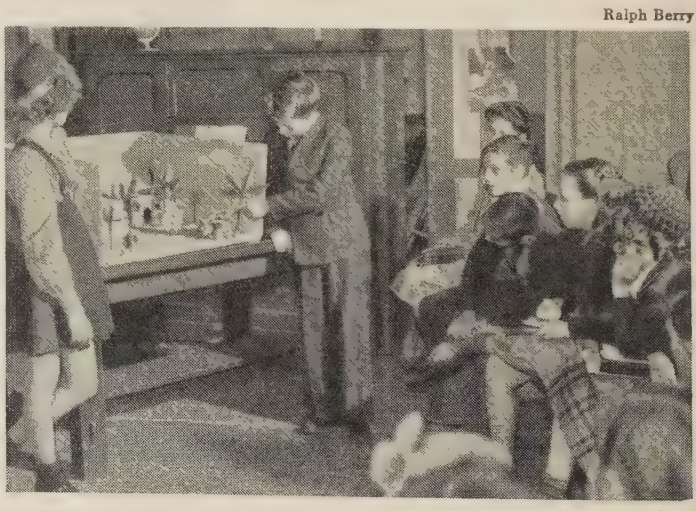


Since it is necessary that a motion picture be introduced and followed up if it is to be used educationally, the schedule may need to be adapted in order to provide time for such activities together with the showing of the film. If on preceding Sundays the groups that are to see the picture study the content to be pictured, then the motion picture may be shown to the large group as part of a worship service. Further follow-up should be carried out in the class groups.

Any group that has access to tables may work on posters, charts, homemade picture rolls, murals and friezes, time lines and charts, maps of one kind or another, scrapbooks, illustrated hymns and picture books. Plans may be made for worship centers at church and at home and pictures framed for use in these centers. World friendship exhibits may be set up by a large or small group or by groups in co-operation. Such an exhibit may become a permanent "visual aid" for the department, division or even the entire church. Any group may plant bulbs and bring in evidences of God at work in the world. Additional time will be necessary to carry out plans for making nature trails

(Please turn to page 24)

Ralph Berry

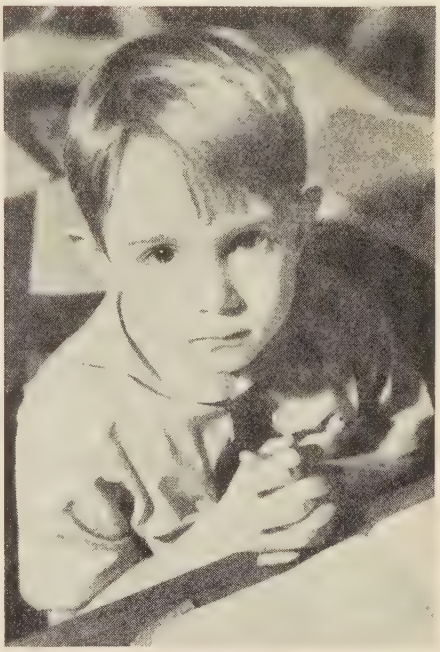


Every Classroom a Citadel

By JEANIE G. LEE

"Every classroom is a citadel."
—Lieutenant General Somervell

Do we sometimes feel, we teachers of children, that we are working alone at the task of building spiritual ideals for our children? Let us take heart and be grateful for the fine work that is being carried on by many a deeply sensitive teacher in many a public school classroom. The article below, reprinted through the courtesy of the *Journal of the National Education Association*, reminds us that a public school classroom may be a citadel in which spiritual values are protected and nurtured.



Keystone View Co.

THE LAST BELL has rung. The last mother has turned away with a lingering glance at the small six-year-old who has this day entered the larger world of school.

I watch them go. No, I do more—I ask them to go, suggesting that the final break had better be made at this moment. They move away slowly through the halls, reluctant to leave. One mother pauses outside the door, just for a moment. From the first-grade room comes a low, brokenhearted cry, "My mother —my mother is gone." The mother hesitates, looks at me imploringly, but I shake my head.

"He'll be all right," I say, comfortingly. "Don't worry." She doesn't believe me but she walks away resolutely.

I go into the room, close the door quietly, and turn toward the eager faces raised expectantly to mine.

For years I have faced groups like this and yet, year after year, I am gripped by the same emotions standing here before them. They are so small, so young, so ardent. I am seized with sudden panic. Can I reach them—their souls, their minds? An adult blunders so often and their need is great—this year.

For a minute or two I am afraid and uncertain. Then, again, I feel the familiar quickening of the spirit, the thrill of joy and anticipation that comes in working with living, loving, and lovable human material. For, in spite of our limitations, our mistakes, our blindness, we have something here to offer them. They will grow—and we shall watch this miracle of souls and minds unfolding day by day.

An eager, impatient voice breaks into my thoughts. "Hey, teacher, ain't we soon gonna learn something?"

I read the Scriptures, ten verses decreed by the state law.

"How many know the pledge to the flag?" I ask, expecting few answers in the affirmative. But it's September, 1943. The eager responses come, "I do—I do."

We stand at attention, and strong and sweet their voices rise at first. "I pledge 'legiance to the flag." They falter a little at "one nation indivisible," but one or two keep on bravely. I explain very simply at first, "It means, 'I love the American flag.'" That is enough for them now.

Then abruptly my mind goes back through the years to another group. Third-grade Michael has come only recently to America. He waits after school, with his friendly, sunny smile. "Teach —you know this here pledge to flag we say every day? I say him home to my big sister. She likes him and says, 'Ask Teach to write on paper the words.'"

I am glad to write it for the older sister. "Michael," I ask curiously, "do you know what it means?"

Michael smiles at me. "I like very much this pledge but I no understand."

Slowly and carefully I try to explain. Before I finish Michael interrupts with shining eyes, "Teach, I understand now. This here very fine American flag—you must love. This very good country, 'Merica, you must love too, and," solemnly, "you ain't gonna do nothin'—ever—to bust her up."

Michael, I'm remembering what you taught me. We're all remembering—those in the farflung battle lines and those at home. We will love this "very good country America." We'll do nothing to weaken her traditions or to destroy the beauty and greatness of her heritage of liberty and justice for all.

I come back to the present, to my six-year-olds. We chat together and learn to know each other. Small Mary is fascinated by some pictures of Maud Tousey Fangel's babies. She tells me how she helps her mother by caring for her baby brother. We talk about helping Mother.

Marcella's imagination soars. She announces importantly, "When it's cold I make the furnace fire. Then I sweep and dust the whole house for my mother."

I bring her gently back to earth. We need these days the practical idealist who does not scorn the humble task. "Do you help Mother set the table?" I ask. "Yes," she says, with little enthusiasm.

A voice interrupts—weary of the discussion of mundane, ordinary duties, "I got a swell bomber plane at home. Can I bring it to show the kids?"

I say, "Yes. Someday we'll have interesting stories about airplanes."

We bring our chat to an end. Perhaps it is just as well. Most teachers talk too much and think too little. We are all guilty, and our children imitate us.

Some of the pupils choose blocks to build with; others wooden pegs. Several pass quietly to the library table. I move among them, observing, learning.

Tiny Richard sits with crayons and untouched papers. "I don't know what to make," he whispers. His sensitive, sweet face is raised to mine.

I say, "You see so many lovely things on the way to school—the clouds, the trees, the hills. Draw me a picture of something beautiful you've seen."

He considers this. "Last night," he says softly, "I saw a sky, all shining and gold and blue, when the sun went down. I was happy when I looked at it."

He takes his crayons and begins to work. I watch him, thinking there will always be beauty somewhere in life, in spite of the evil spreading its cancerous growth throughout the world. Can we keep this faith? Can we help our children seek and find beauty in quiet, starlit skies; in blossoming trees; in the souls of honest, courageous men and women?

But for a little while my heart is

heavy. What will all the killing and the destruction do to the spirit of the vulnerable, sensitive dreamers of beauty?

But, again, I am remembering. Across the years come these lines written from the front by a poet-soul who, in the midst of death and destruction, kept faith in beauty and in beauty's God:

There is a wood in Flanders,
A little shimmering wood,
Where wind-flowers sway among the grass
And smile upon you as you pass . . .
And you who go in English fields,
O think not that our days
Are wholly dark or wholly ill,
For there are flowers in Flanders still
And still a God to praise.

I stop beside Donny's desk. "Hey, Mrs.," he says, "I got a new pencil. I wanna learn to read and write. When do we get a reading book?"

I like this eagerness to learn. I assure him that we'll be writing on the board very soon. "We are going to get some books this afternoon," I promise, "and you may help me give them out to the other children."

A "Reading-Readiness Primer" may not just be Donny's idea of a reading book, but with it we shall start up the long trail that leads to the land of delight. Some will travel it slowly and painfully. Others will pass swiftly and easily along pleasant sunny roads that lead to truth and beauty and joy. But I anticipate. It will be months, years perhaps, before this goal is reached.

It is nearly time to go home. We talk about school patrols, crossing the streets carefully, obeying orders. A line is formed. The leader will carry a flag.

"I'll be the leader," Billy announces. "Gimme the biggest flag you got. I'll be captain of the whole bunch."

Billy is a valiant and a swaggering youth. I decide that in this small democracy of the schoolroom he will learn a few lessons. I appoint Robert as the leader and thus I become dictator in a democracy—a paradox slowly but inevitably becoming familiar to all of us.

I say firmly, "Billy may arrange the chairs before we go." It is good for Billy's soul to arrange chairs instead of strutting at the head of the line.

"Good-by, teacher." And for a little while they leave the citadel.

In the afternoon we begin reading—slowly and painlessly. We sing together. I tell them the old, well-loved stories.

The children are restless now and a little weary. Someone suggests that we march carrying flags. So they march up and down aisles, out through the halls.

I stand watching them and suddenly I see, not marching children with innocent, joyous faces, but young men with earnest, set faces—marching, marching never pausing, on and on. And the strange and terrible grandeur of it, the great courage, the pitiful futility, and the evil of it sweep over me so that I cannot see these children.

I echo the cry of men and women throughout this tragic, bewildered world: "We've all failed—home and school and church. Somewhere in the years that are gone we've lost the light and the wisdom that could have led us in safe and peaceful ways." Because we have failed we must learn and teach strange new things.

"Make every classroom a citadel," they tell those who teach the youth.

Here and there a harsh, shrill cry rises, "Teach them to hate and hate and hate. Without hate we cannot win a war." Dear God, since the world began, hate and selfishness have spawned all wars. Must we go on—teaching to hate, to kill?

They march by me again, my children, smiling, "See, teacher, how I'm holding the flag—nice and high."

"Always hold it high," I tell them and they march on.

But we have the task of preparing them for the future—for dark and unknown paths. What shall we give these little ones? How can we make our first grade a true citadel?

Then all at once I know what we must teach them—these children who will be the builders of tomorrow, who

"must bring
Order out of chaos, comforting to pain,
And light in blasted fields, new fires of Spring."

I hear a child's clear voice ringing out with these words of the poet:

"In hearts too young for enmity
There lies the way to make men free.
When children's friendships are world-wide,
New ages will be glorified.
Let child love child and wars will cease
Disarm the heart—for that is Peace."

In this citadel children will learn to hold the flag high while they repeat earnestly:

"The one flag, the great flag
The flag for me and you."

But they will learn something else, too. They will say:

"To children far across the sea
Beyond the ocean's wall,
We children of America send out a hearty call,
'We are not strangers—we are friends.
We're brothers—one and all.' "

In the days to come our youth must go out to destroy the evils that must be destroyed. But here, in our small citadels these little ones are to be prepared for the years after the war, for the years when hate and revenge will ravage still more the weary, wasted lands until those who were prepared in mind and soul will speak out valiantly and loudly,

"We are not strangers—we are friends."

The marching feet begin to lag. The day is almost over. I am tired, suddenly.

I walk to the corner of the block with them this first day. Again they call, "Good-by, teacher."

A small hand is laid in mine. The tiniest lad says softly, "I like school—and I like you." He smiles at me and then he is gone.

I walk back proudly, carrying in my heart the softly spoken words, the clear, trusting look. I will remember them while I work at these new tasks. The seats must be numbered, each child given a number for the air-raid drills we are to have the next day. We are warned to keep our children from confusion and fear.

And we, who do not yet know of what stuff we ourselves are made, ask, "Are we equal to the task? Are we strong enough?" Then we see again the look in the small lad's eyes, in the eyes of all these children who have come to our first-grade citadel. And we go on with the work that is ours.

■

A NEW BOOK

Children Need Adults, by Ruth Davis Perry. Harper and Brothers. Price, $1.50.

"Democratic living is successful only to the degree that everyone recognizes and abides by the privileges and responsibilities of freedom," writes Ruth Davis Perry.

The very young child begins to discover what these privileges and responsibilites are, and to develop ways of abiding by them or rebelling against them. In this he needs the understanding and the guidance of adults in the home, nursery school and church. From her experience in the Nursery School and Kindergarten of the Riverside Church the author suggests ways of helping young children to grow in the ability to live happily, efficiently, intelligently and creatively, and to lay a foundation for worth-while living in religion.

The book is simply written and contains many illustrative incidents. It should prove valuable to parents and church school teachers of younger children.

The Use of the Story in the Nursery Class

By BESS V. NESTER

"BUT I didn't accomplish a thing last Sunday!" exclaimed a teacher who had been commended by the supervisor for her good work. "Sometimes I go home from church so discouraged that I feel like quitting the nursery work entirely."

"Whatever makes you feel that way?" was the quick response. "Many of us almost envy you your understanding of children and your ability to live close to them."

The discouraged teacher looked up with a puzzled smile, shook her head and said, "I just couldn't get the story told! There are so many times I don't seem to be able to tell the story, and, after all, isn't it supposed to be the lesson?"

"Well, *is* it or is it *not?*" laughed Mrs. Brown. "I think we had better do some analyzing. I believe there are also teachers of older groups who are confused as to what the lesson is and who insist on giving long discourses or telling their 'story' whether or not the pupils are interested or it meets the need of anyone in the class. It is true that the story is one of the oldest and best mediums for teaching known to man. It was employed for young and old centuries ago and it was used extensively by the greatest Teacher of all while in his ministry upon earth. Through his parables he taught mercy, love, honesty, industry and tolerance, but at the same time he walked upon the level of those whom he taught and he talked with them about their everyday experiences. He talked to fishermen about being fishers of men, to the farmer about sowing seed in fertile and barren soil. Just so, the nursery teacher lives upon the level of her pupils and talks with them as they go about their business of play and investigation. The story is incidental in the Nursery Class. It may be used to advantage at the right time and if it meets a need, but it has no value whatever if the children must be urged to listen or if it is not related to the immediate interest or experience. Other activities may be of much more value at certain times and the story that has been prepared may best be omitted."

Other workers have left the Nursery Class with the same sense of failure as did this teacher when too much importance had been placed upon the story. Children love stories, but little ones under four are not ready for "real" stories that older ones enjoy. They cannot listen for long at a time, and the first stories should be short ones that take only two or three minutes to tell. The very first ones are only sentences or talks about a picture or about something that has happened, or a rhyme from Mother Goose. The baby only one year old delights in "Patty-cake, Patty-cake" and learns to suit the action to the words when repeated by Mother. As he grows older, he may beg for stories and listen to those that have no meaning to him simply to gain the attention that he craves. His first stories should be of things that he knows and enjoys, such as his pets, his toys, his home, his parents, food, flowers, grass peeping through the ground in springtime.

Any story should be told in an interesting way, as if it were a real experience of the teller which she wants to share with her hearers. The story is best told to these small people a few at a time, for they like to be near the story-teller and to look into her eyes. She should be able to tell it as if she were talking to each one personally, and often each child's name can be substituted in the story for fictitious ones. It can be retold several times during the session to various small groups and some children will want to hear it over and over. The purpose of the story seldom is accomplished when read. It is much better to tell it in fewer words in a conversational way though it may not be as well worded as on the printed page.

All stories for the Nursery Class should be chosen to help the child to understand and to appreciate experiences he has had or to meet a need or to emphasize an interest aroused. They should not contain dramatic suspense nor emotional feeling that would induce fear or strain or a sense of insecurity. For teaching purposes, the nursery teacher will select her story carefully. She will look ahead and plan her session with the needs of the children in mind. She will choose her story to meet that need and to tie in with other activities planned for the same emphasis. No set program can be followed in every situation. If the McCallum text[1] is used, for instance, the story of the policeman will not be told to children who never saw nor heard of one, while "Watching the Snow" would not be told to children of the south where snow never is seen. Stories for the Nursery Class should inspire Christian attitudes. The teacher will need to select a story for a certain session to emphasize a particular thought, but she will have others stored away in her mind from which she can draw in order to meet an unexpected need which may arise or she should be able to make up her own story on sudden notice. One teacher had planned to tell the story of "The Three Birds" (McCallum) and had pictures placed about the room to create interest. The children had arrived and were beginning conversation about birds they had seen, when a fire truck came clanging down the street and past the church. Every child hurried to the window and the session automatically turned from birds to firemen, who are our friends and helpers. On the spur of the moment the teacher made up a story something like this:

"In a great big garage there stood a big, big, red car that we call a fire truck. It had rubber tires on the big

[1] *Guiding Nursery Children in Home and Church.*

Loder

The Lively Gift

By GRACE NOLL CROWELL

Give a child a lively gift!
  It will bring much joy
To any eager little girl,
  To any longing boy.

Give them something smooth and round
  That wrinkles at their touch,
And they will love the gift you give
  And love you very much.

Give them something that in turn
  Will love them as dogs do—
And you will give them memories
  To last a lifetime through.

wheels and all over it were bright, shiny trimmings. There was a bell that could go 'Clang! Clang! Clang!'

"There were some men who stayed with this car all day and all night. They slept on beds upstairs right over where the fire truck stood. Every day they polished the shiny trimmings of the truck and dusted the pretty red sides. They kept gas in the tank and air in the tires so that the big red truck would be ready to go any minute. These men were our helpers, the firemen. They always are ready to help when they are needed.

"One day a whistle blew. It said. 'Hurry, hurry, Firemen. Some grass is on fire out past our church house. Hurry!' The men jumped upon the truck. The driver started the engine. The bell went 'Clang! Clang! Clang!' and the big red fire truck hurried as fast as it could to the fire. It went right by our church and Sue and Howard and John and Martha and all of us looked out the window and saw it hurry by.

"The men found the fire and the truck stopped. The men jumped off with the hose and ran to the water plug. They threw water on the fire and soon it was all out. They got back on the truck and went back to the garage to wait until they were needed again. They were glad they were ready to go when the whistle blew. They are glad to be our helpers."

The story had a quieting effect upon the children and they spent the rest of the time drawing with red crayon or building block garages for the fire truck. One child told of a time when some firemen rescued a kitten from the top of a telephone pole near his house, and real appreciation was expressed for these public servants of ours. The teacher felt that the session had been more successful than the one she had planned might have been because it had developed from an actual experience of the morning.

There are few Bible stories that come within the understanding of these young children, but there are some that can be adapted to their experiences. The little child learns of God through the example of the adults about him, and through the wonders of his world. Nature stories about God's world, its beauties, its miracles of growing life and food, its moon and stars and sunsets are Bible teachings adapted to the child's comprehension. Stories of the child's helpers, the policeman storeman, milkman, are like the parables Jesus told to his contemporaries for the same purpose, that of creating Christian attitudes and desires. But when the story does not come naturally, when it just doesn't seem to "fit," the nursery teacher takes her cue from the Master Teacher and lives and talks with her pupils, leaving the story for a better time.

Three Lions

THE USE OF VISUAL AIDS *WITH CHILDREN*

(Concluded from page 20)

and for trips beyond the immediate area of the church building. Dramatization, whether it be acting out a story or picture posing, may be carried on by groups that have enough privacy so that they do not feel that others are watching them or so that they will not disturb other groups.

The Effective Use of Visual Method Requires Planning

Many teachers of children recognize the value of visual methods but do not feel competent to use them. It requires skill and planning to use visual aids effectively. If they are not used effectively, precious time may be wasted. The following suggestions should be helpful to a teacher or to a group of teachers who want to become more effective in using visual aids to help boys and girls to grow as Christians.

1. Secure the following helpful materials:

You Can Do It, a delightful picture book for workers with children. This book offers many practical suggestions for creative activities with children's groups in the church school. The pictures are well organized and the comments so clear that workers easily can carry out the projects suggested. Order from your Baptist bookstore. Price, 60 cents.

Bulletin 940. Why and How Use Visual Method in Vacation Religious Education. In addition to suggestions for all kinds of simple visual aids, special suggestions are given to help teachers to use motion pictures and slides. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Ill. Price, 25 cents, mimeographed. Ask for the list of "Picture Guides" that suggest specific films and slides to use with units of study for various age groups. Price, 10 cents each.

Catalog of Films for Church and Community Use. Available upon request at your Baptist bookstore.

2. After browsing through the above materials, study the lesson materials you are using with your group. As you think of the objectives for the unit and the particular stories and Scripture material used, note the various kinds of visual aids that could be employed. Lift out those that are suggested in the material itself and list them. Then add other ideas which come to you.

3. Give special attention to motion pictures and slides and other pictures that could be used. A group can make its own diorama, but the use of prints, motion pictures and slides is limited largely to what is available. Therefore, it is wise to survey the possibilities and make a decision as to the materials needed. Pictures and slides usually will be purchased, while motion pictures usually will be rented. Be certain that you have the right kind of projector for any sound or silent motion picture, any double- or single-frame film strip or any 2 by 2 slide or standard size slide. Place your order as far as possible in advance of the date needed. If a leader's guide is available for the motion picture ordered, send for it and ask that it be sent immediately.

4. Plan the activities for the entire unit. See that a number of different kinds of visual activities are included in your plans.

5. Try out each of the activities that you hope to use with your group. For instance, learn how to construct a diorama. Make a poster. Unless you have someone to do it for you, learn to operate a projector for motion pictures and one for slides. Become familiar with the materials used in the various projects described in the booklets listed above. This will give you confidence.

6. As you teach the class grow with them and guide them. If you know how to use a number of visual aids the exact ones you do use probably will be determined as you work with your group. Since you are able to guide them in working out various projects and since you are familiar with various visual materials you will have a delightful and adventurous time in working out the exact methods to use as you help your children learn through "seeing" as well as "hearing."

Beginners Learn to Know Jesus

By ESTHER FREIVOGEL

BECAUSE the January material for both years of the beginner lesson course centers in Jesus, these notes will do likewise. Lesson materials seldom have space in which to tell more than the *how*, but for good teaching it is important that we know also the *why* and *wherefore* of that *how*.

Objectives to Be Realized

"Must I read about objectives again?" you ask. Let us look at this subject from a new point of view, from the point of view of a beginner child. Let us listen to what he might say if he has been given a right introduction to Jesus. . . . "We read about Jesus in the Bible. Jesus was a kind and loving man. He helped people who were sick, sad and lonely. He told stories to people. He told them about God and how to be good and happy. Jesus often prayed to God. He prayed and then 'went about doing good.' When Jesus was a baby he slept in a manger. He grew just as I did from a baby to a little boy. When he was a big boy he worked with his father in the carpenter shop. I love Jesus. People who are kind and loving make me think of him. I think God must be like Jesus."

These objectives cannot be realized by putting the above words into the mouth of a child. He will come to think and to speak of Jesus in this way if you keep these objectives in mind. As you live in Christian ways with your children, tell stories and sing songs about Jesus, use the Bible with them, and guide them in expressing kindness and love for others. Guidance for doing these things is given in your teacher's text. If you speak of Jesus as "the Saviour" or refer to him as the "ever-present Christ," you will be attempting to realize in the child's life what he is incapable of understanding and appreciating until he is much older. Keep your thoughts centered, therefore, on the ideas of a beginner child as have been suggested here.

Two Approaches to an Understanding of Jesus

In the December article we pointed out the importance of recalling stories of Jesus going about doing good before attempting to celebrate his birthday. It does not mean much to celebrate a birthday unless we know the person whose birthday is being observed. To be sure, a child can have a happy time without this knowledge, but acquaintance with Jesus gives Christian meaning to Christmas and its many celebrations.

If Jesus is to be real to the beginner, he must see him growing from a baby to a boy to a man as others do. A natural time to make this approach is in the weeks following Christmas.

Ellis O. Hinsey

Telling Stories About Jesus

"I shall not have to work very hard on the stories for this unit," remarked a beginner teacher. "They are all about Jesus." This is a mistaken idea. Each time a teacher makes a careful study of the stories of Jesus she receives a better understanding and new inspiration herself which in turn are imparted to the children. The following suggestions may help in the preparation and telling of stories to beginners.

Read stories carefully. Read not only the stories as given in the teacher's text but the Scripture on which the stories are based.

Read a good book on the life of Christ. During the use of a unit on Jesus read in part or entirety a book on the life of Christ written by a reliable Christian leader. Your church school library or your minister may furnish you with such a book.

Prepare carefully the stories for children. The stories as they are recorded in the Bible are given in barest outline; sometimes a story is contained in only a verse or two. To make these stories live for children characters and incidents must be added. Unless this is done with care the stories can become so distorted that they no longer resemble the stories given in the Bible. That is one of the dangers of inadequate preparation and dependence on memory and imagination. To safeguard against this, a teacher should keep in mind these questions as she reads and prepares stories of Jesus for children: Are these the things that might have happened in Jesus' time? Are these characters true to the life and times of Jesus?

Associate stories of Jesus with the Bible. We want our children to know the Bible as the source of stories about Jesus. To achieve this the stories must be associated with the Book when they are told. Often the teacher will open an attractive Bible on her lap before telling a story. She will introduce the stories in various ways to realize the above objective and to make them more meaningful to children. The following illustrate ways in which this can be done with different types of stories:

On the first Christmas, Jesus was a little new baby. Did he continue to be a little baby always? What happened? Yes, the Bible says, "Jesus grew." What do you think Jesus did when he was a boy? The Bible does not tell us very much about what Jesus did as a boy.

(Please turn to page 32)

Primary Worship Suggestions

Jesus the Loving Friend

By
MARY
GRACE
MARTIN

HAPPY TIMES TOGETHER IN OUR CHURCH WE SPEND DOING THINGS FOR OTHERS, AND FOR CHRIST, OUR FRIEND.

Ralph Berry

THIS MONTH, as we think in our worship period of Jesus, the loving Friend, we will try to deepen the children's appreciation of the way of love which Jesus showed through his friendly relations with others and his service to them, and to help the children to find ways of showing this same friendliness. In the Primary Picture Sets will be found a number of pictures of Jesus helping others. Pictures that show hungry or needy people may be found in *Missions* magazine and in other periodicals. Pictures of people at work may be collected from current magazines for use in Session 4.

A prelude of quiet music helps worshipers to direct their thoughts to worship. Children, like many adults, need to have their thoughts guided during this period; therefore suggestions are made that will help to direct the children's thinking toward the theme for the day.

The songs are taken from *Primary Music and Worship,*[1] *Worship and Conduct Songs,*[2] and the primary lesson leaflets.

1. The Loving Friend of Children

Today we want to help our boys and girls to think of Jesus as a loving friend who is interested in them, and to guide them to discover ways in which they can be loving friends to other boys and girls. For the worship screen find three pictures of Jesus and children by artists such as Flandrin, Plockhorst, Halsted or Copping. If a few flowers are available for the table, they may be compared to the flowers being given to Jesus by the little girl in the Plockhorst picture.

QUIET MUSIC AND MEDITATION: "Tell Me the Stories of Jesus."[1, 2] Ask the children to think about some grown-up friends whom they love and why they like these friends.

CONVERSATION: "Jerry, tell us about one of your grown-up friends. Why do you like Mr. _____? Donna, can you tell us about someone whom you like very much? What makes you like Mrs. _____?" Strive to get responses that show how adults may have friendly relations with children.

PICTURE STUDY: "Our pictures today remind us of another person who was a friend of children and whom children love very much. While Miss _____ plays for us, you may walk quietly past the pictures and think about them. What do you think the artists are trying to tell us by these pictures? Note especially Jesus' face." The pianist may play "Tell Me the Stories of Jesus" as the children study the pictures. Continue the study of the pictures through conversation. "I believe that each of these artists was trying to tell us the same thing —that Jesus is the loving Friend of all children. Fred, how do you think that this artist, whose name is Flandrin, tells us that? Why are the children so interested in Jesus? Perhaps he is telling them a story, or perhaps the little light-haired girl is telling about something that has happened in her home and Jesus is listening to all that she says. See how lovingly his arm is placed around the child who is resting against his knee. That reminds me of a song."

SONG: "I Think When I Read That Sweet Story of Old"[1]

PICTURE STUDY CONTINUED: Study the other pictures in a similar way. Note the kind look in Jesus' eyes, his friendly interest in the children, the loving position of his arms and the happiness of the children. Discuss the things about which they might be talking.

SONG: "Jesus, Our Friend," stanza 4. See Leaflet 14, Year I.

SCRIPTURE: "Paul is going to read from the Bible the words of Jesus that show that he was the loving Friend of children." (Have Mark 10: 14 read by one of the older children.)

PRAYER: "Dear God, we thank you for Jesus who was the loving Friend of all children. Help us to be friendly as he was."

SONG: "Friends"[1, 2]

2. The Loving Friend of Sick People

Today we shall think of Jesus as the loving friend who knew how to help and to cheer people who were ill. We hope that the boys and girls will learn to think of Jesus as their Friend when they are ill and will want to spread cheer to sick people whom they may know. Flowers, a potted plant or a gift made for a sick person would be appropriate for the worship center today. A picture of Jesus healing may be used also.

QUIET MUSIC AND MEDITATION: "Tell Me the Stories of Jesus." Ask the children to think about times when they were ill and to recall how friends helped them.

CONVERSATION: Invite the children to tell of experiences when they were helped or cheered through the services of a doctor, a nurse, members of the family, neighbors or other friends. Then say, "Long ago many sick people found the help or the cheer that they needed through Jesus. He was the loving Friend of sick people just as he was the loving Friend of boys and girls who were well and happy. In those days there were no telephones by which to call a doctor when one became ill. In fact there were very few people who knew how to help sick people, but Jesus did know. When people learned that Jesus was near by, they made every effort to go to him to be helped. Some, of course, were too ill to go to him, so friends often asked Jesus to come to the sick person. Although Jesus usually was busy all day long, he never seemed too busy to help people who needed him. Perhaps while we sing, you can recall some stories of Jesus helping sick people."

SONG: "Tell Me the Stories of Jesus"

STORY RECALL: Help the pupils to recall several stories such as Jesus helping the man who could not walk (Mark 2: 1-12), Simon's wife's mother (Mark 1: 29-31), or Jairus' daughter (Mark 5: 21-24, 35-43).

SCRIPTURE: Ask one of the older children to read Matthew 9: 35. Consider the number of friends whom Jesus won through "healing all manner of sickness."

SONG: "Jesus, Our Friend," stanzas 4 and then 3. See Leaflet 14, Year I.

DEDICATION OF GIFT: Introduce the flowers, the plant or the gift that is to be taken to a sick person. Lead to prayer asking God to use the gift to bring cheer to the one who is ill, to help him to forget about his illness, and to let him know that loving friends are thinking of him.

SONG: "Like Jesus" [1]

3. The Loving Friend of Hungry People

Today we hope that the children will appreciate more fully Jesus' concern for people who were hungry, and that they will want to share such concern for hungry people in the world today. If possible, secure for the worship center a picture of refugee children enjoying food served through some service agency. A basket of fruit will bring variety to the worship center and later can be taken to some person of the community.

QUIET MUSIC AND MEDITATION: "Tell Me the Stories of Jesus." Ask the children to recall the story about Jesus and a little boy who shared some lunch with hungry people.

SONG: "Tell Me the Stories of Jesus"

CONVERSATION AND STORY RECALL: Help the children to recall the story of Matthew 14: 13-21. Emphasize the loving concern of Jesus instead of an attitude of indifference. He did not say, "I can't help that they are hungry. What is that to me? Let them look out for themselves."

SONG: Sing the following words to the tune, "Jesus, Our Friend" [2]

Dear Jesus is the people's Friend;
He helps them in their needs;
He thought of hungry ones and did
So many loving deeds.

A BIBLE VERSE: Let the second grade share the Bible verse that they learned last week, Acts 10: 38.

PICTURE STUDY OR STORY OF FOOD FOR REFUGEES: With a picture call attention to hungry people today in China, Europe or elsewhere. Do not make a gruesome story of suffering, but emphasize the thoughtfulness of Jesus' friends today who like to show love as Jesus did. You may say, "Not long ago there were some hungry children in Spain because their country had been at war for a long time. Some of Jesus' friends in this country learned about the hungry children and wanted to do something for them, so they planned to send great cartons full of cocoa and condensed milk for the children. They also sent other friendly people to prepare and to serve the cocoa each day. In this way the children of Spain learned that in America were some loving friends who were trying to do the things that Jesus taught."

SONG: "A Whisper Song" [1, 2]

DISCUSSION: "Can you think of ways in which we might send that message to hungry boys and girls in China or England or elsewhere today?"

PRAYER: "Dear God, we thank you for our food and for the people who raise it and prepare it for us. Help us to think about hungry people as Jesus did. Show us how we may share our food with hungry people across the sea or at home so we may become their loving friends, too."

PRAYER RESPONSE: "Father, Hear and Answer Us" [1]

SONG: "My Work" [2]

4. The Loving Friend of Working People

Today we hope to lead children to understand that Jesus was friendly with all classes of people, especially with the hard-working people, and that children too can be friendly with all people. For the worship picture, use *Jesus and the Fishermen*, Zimmermann.

QUIET MUSIC AND MEDITATION: "Jesus, Friend of Little Children." [1, 2] Ask the group to study the worship picture and to think about the hard work these men usually were doing.

SONG: "Tell Me the Stories of Jesus"

STORY RETOLD: "Jesus Choosing His Helpers." Perhaps a third-year pupil can be prepared to tell the story of Unit IV, Session 1.

CONVERSATION: "Do any of you know any fishermen? Do you think that they need to work very hard? Why? What are some of the heavy things that they need to lift? Do any of your fathers need to lift heavy things at work? Notice the friendly touch of Jesus on the old father's arm in the picture. Do you think Jesus would be interested in a man such as this? (Show a picture of a man at work commonly done today. See pictures in modern magazines.) What kind of work do you think this man does? Would he need a strong body for this work? Why? If Jesus were to meet this man at work, what might he say to him? ('Come, follow me,' as he said to Peter and Andrew.) Jesus was the loving friend not only of fishermen and other hard-working people, but also of doctors and lawyers, teachers and tax collectors, farmers and of people who were not able to do any work at all. Can you name the work of different people today who look upon Jesus as their loving Friend? (Pictures of people at various occupations may be shown here to stimulate suggestions.) I am glad that no matter what kind of work we may do, we still can think of Jesus as our loving Friend. Aren't you glad, too?"

BIBLE VERSES FOR JESUS' FRIENDS TO REMEMBER: John 15: 14 and John 13: 34*a*

SONG: "Jesus, Our Friend." Use the verse

Dear Jesus is the people's Friend;
He helps them in their needs;
He worked with fishermen and did
So many loving deeds.

PRAYER: "We thank you, O God, for Jesus our loving Friend. Help us to be kind and thoughtful to people who work hard and show us when we can help them."

PRAYER RESPONSE

SONG: "My Work"

5. The Loving Friend of Everybody

In this session we shall recall the friendly relations that Jesus had with all types of people and try to show that he loved everybody. We will want to encourage the children to want to share their love with others as did Jesus. Let the children select for the worship screen one of the pictures that tells the message, "Jesus is the loving Friend of everybody."

QUIET MUSIC AND MEDITATION: "Tell Me the Stories of Jesus." Ask the children to recall the stories of Jesus that tell how he was a loving Friend.

CALL TO WORSHIP: "O Come and Let Us Worship" [1, 2]

SONG: "The Children's Friend" [2]

JESUS, OUR LOVING FRIEND: Base the next few minutes of your worship on a recall of the emphases of the last four weeks.

1. Refer to the pictures that were used in Session 1. Let the children suggest another of the songs that tell of Jesus and the children. Sing it and help the class to recall the Bible verse that shows that Jesus loved children, Mark 10: 14.

2. Through pictures recall some of the sick people Jesus helped. Sing stanza 3 of "Jesus, Our Friend." Recall the Bible verses, Matthew 9: 35 and Mark 1: 34*a*.

3. Speak of the hungry people whom Jesus fed and of ways in which people today are trying to show their love and concern for hungry people. Sing the verse suggested in Session 3, to the tune "Jesus, Our Friend," and "Like Jesus." [1] Let a first-grade child share the verse he has learned from Acts 10: 38.

4. Let the children name occupations of some of the people to whom Jesus was a loving Friend. Recall John 15: 14 and 13: 34*a*.

5. On a blackboard or a large piece

(Please turn to page 32)

Junior Worship Services

Followers of Jesus

By DORIS CLORE DEMAREE

IN THE church school classes first-year juniors will be studying "The Life of Jesus," second-year juniors, "Jesus at Work," and third-year juniors will be beginning their study of "Jesus and His Helpers." Thus all junior groups will be thinking about some phase of the life of Jesus and what it means to be his follower. We shall try to enrich these studies through worship experiences based on the theme: "Followers of Jesus." We will try to help the juniors to understand and to appreciate the life of Jesus and to recognize the qualities of a follower of Jesus today.

It is wise to plan to have the worship service at a time in the morning's session when the juniors will be ready for worship and when there is least likelihood of disturbance by those who come late. Many groups have found that the period following the class session is best. Much depends on local church conditions and each leader will know what is best for his group.

The picture, *Follow Me*, by Tom Curr will help to emphasize the worship theme. If your department does not have this picture now would be a fine time to add it to your equipment. Write to your nearest Baptist bookstore or consult its catalog for prices of the picture framed and unframed. If desired, local groups may make their own frames from molding either with or without glass at relatively small cost. If it is absolutely impossible to obtain the picture you will want to have available for individual use on the first Sunday of the month, copies of the *Bible Study Guide for Juniors*, for Course IV, Part 1.

Unless otherwise noted the hymns have been chosen from *Hymns for Junior Worship*. If substitutions need to be made, be sure that those chosen say just what you want to say at that particular place in the service. If any of the hymns are unfamiliar you will want to plan for a time when they may be learned or have them read as poems.

Keep in touch with the work of each class so that you may make use of any worship materials they may have learned that would enrich the current themes. If you plan for a group of juniors to write the dedicatory prayer for the offering on the first three Sundays you will want to meet with them ahead of time and guide them in this work so that it will be ready for one of them to read the first Sunday.

1. We Would Follow Jesus

PREPARATION FOR WORSHIP: Hymn, "The March of Days"

CALL TO WORSHIP: Psalm 113: 1-3 (by a junior.

RESPONSE: "O Come, Let Us Worship"

OFFERTORY: (Plan for a group of juniors to write the prayer of dedication and for one of them to read it.)

HYMN-POEM: "We Would See Jesus." (Found in the following hymnals: *Christian Worship*, *Singing Worship* and *Worship and Song*.)

LEADER: Almost two thousand years ago Jesus walked the roads of Galilee. Wherever he went great crowds followed him to learn his way of living. Now and then he called men out by name to follow him. He even called the boys and girls to be his friends.

FROM THE BIBLE: (To be read by four juniors) Matt. 4: 18-20, 25; Luke 5: 27-28; Matt. 9: 9; Matt. 19: 13-14.

HYMN: "O Master of the Loving Heart" (stanzas 1, 2, 3)

LEADER: From that day to this there always have been followers of Jesus. Many of them we know—Paul, Timothy, St. Augustine, Father Damien, David Livingstone, Albert Schweitzer, Jane Addams, and many others. But there have been hundreds and hundreds of others of whom you and I may not have heard but who have been as faithful followers as those whom we have mentioned. Some of them were young, some old, some rich, some poor, some well-educated and others not; some were members of one race and some of another; some of one nationality and some of other nationalities until today there are followers of Jesus all over the world.

HYMN: "In Christ There Is No East or West"

PICTURE STUDY: Just as Jesus wanted the boys and girls of his day to be his friends and followers, so does he want them today. An English artist has painted a picture in which he tried to help us to understand something of what it means to be a follower of Jesus today. As you look at the picture you may be reminded of thoughts you already have had about what it means to follow Jesus. Perhaps you will see something new that the artist has tried to tell. (The first-year class probably studied this picture last quarter and will be ready to make contributions at this point. Some time earlier you will have made yourself familiar with the points that are brought out in the *Bible Study Guide* for Course IV, Part 1. You will want to bring out the ideas of reverence for God and his creations, love for everyone, friendliness, determination to work for Jesus no matter how difficult it may be.)

LEADER: A follower of Jesus is called a Christian. Many of us have said, "I want to be a Christian! I want to be like Jesus!" As we sing the Negro spiritual, "Lord, I Want to Be a Christian," shall we truly mean the words we sing.

SPIRITUAL: "Lord, I Want to Be a Christian" (stanzas 1 and 3)

PRAYER: Our Father, we thank you for Jesus. We are glad that he wanted all people to follow him. We, too, would like to be his followers. We know that if we are to be good followers we must do the things he wants us to do. We know we cannot be the best kind of follower at the start but we want to try and to keep trying so that all our life we will grow as followers of Jesus, in whose name we pray. Amen.

2. A Follower of Jesus Is Loving

PREPARATION FOR WORSHIP

CALL TO WORSHIP

RESPONSE AND OFFERTORY

SPIRITUAL: "Lord, I Want to Be a Christian"

LEADER: Jesus talked a great deal about love. He said that to love was the most important thing we must do.

FROM THE BIBLE: (Read by three juniors.) Mark 12: 28-31; Luke 6: 27-28; John 15: 12-14, 17.

LEADER: Jesus talked so much about love and did so many loving deeds that some call him "Master of the Loving Heart."

HYMN: "O Master of the Loving Heart"

LEADER: By the stories he told as well as by his deeds, Jesus taught us that we not only must have love in our hearts but we also must have love in the things we do.

FROM THE BIBLE: Luke 10: 25-37 (read carefully by an adult leader)

HYMN: "Brother of All the World" (stanza 1)

LEADER: We remember Jesus' followers, Paul, Timothy, St. Augustine, Father Damien, Livingstone, Schweitzer and Jane Addams and others not just because they said they were followers of Jesus. We remember them because of the love in their hearts that was shown in all that they did.

HYMN: "Brother of All the World" (stanzas 2 and 3)

GUIDED MEDITATION: A follower of Jesus is loving. We would follow him. As we bow our heads shall we think of the loving things Jesus did. (Silence) Think of the things he said, "Love God with all your heart. Love your neighbor

as much as yourself. Love your enemies." (Silence) Think of ways that you can show your love for others. As our prayer, shall we sing softly the verse, "Lord, I want to be more loving."

PRAYER SPIRITUAL: "Lord I Want to Be a Christian" (stanza 2)

3. A Follower of Jesus Is a Builder

PREPARATION FOR WORSHIP: Music of "Fairest Lord Jesus"

CALL TO WORSHIP

RESPONSE AND OFFERTORY

LEADER: All of us are familiar with the story of Jesus' first trip to Jerusalem to worship at the great and beautiful Temple. We remember that when his parents started back to Nazareth he remained behind, unknown to them, to ask questions of the learned doctors there. When Joseph and Mary finally found him, how surprised Jesus was that they did not know where to look for him. "But did you not know I had to be about my Father's work?" he asked.

Always it was that way—he was busy at his father's work, building—building well-made articles of wood in the carpenter shop at Nazareth, building friendships with those about him, building better lives wherever he went. Jesus was a worker, a builder.

HYMN: "My Master Was a Worker" (from *Bible Study Guide*, Course IV, Part 2)

STORY: "Two Boys"

Two houses just alike stood side by side on a little street in a town just like the town in which you live. In each house lived a boy. They were the same age and went to the same school. We shall call them Jim and Joe, though those were not their real names.

Jim knew where every bird's nest was for blocks around because it was he who tore them down. He tore up his toys to see how they were made, but never got around to putting them together again. He played jokes on his playmates and wondered why they seemed less friendly than before.

Joe was different. He, too, knew where every bird's nest was and felt sorry for the misery of the parent birds as they fluttered over the dead bodies of the baby birds. He watched them work frantically to rebuild the nest torn down so many times and occasionally he brought home a tiny, half-grown bird and fed and cared for it until it was old enough to fly.

Joe took apart many of his toys, too, then learned how to put them together again. Sometimes he made new ones that were better than the first. Joe always was helping his playmates with whatever they had to do; he made the newcomers feel at home and helped them all to co-operate in play and work.

Jim was a destroyer, but Joe was a builder. Joe was a follower of Jesus.

HYMN: "O Master Workman"

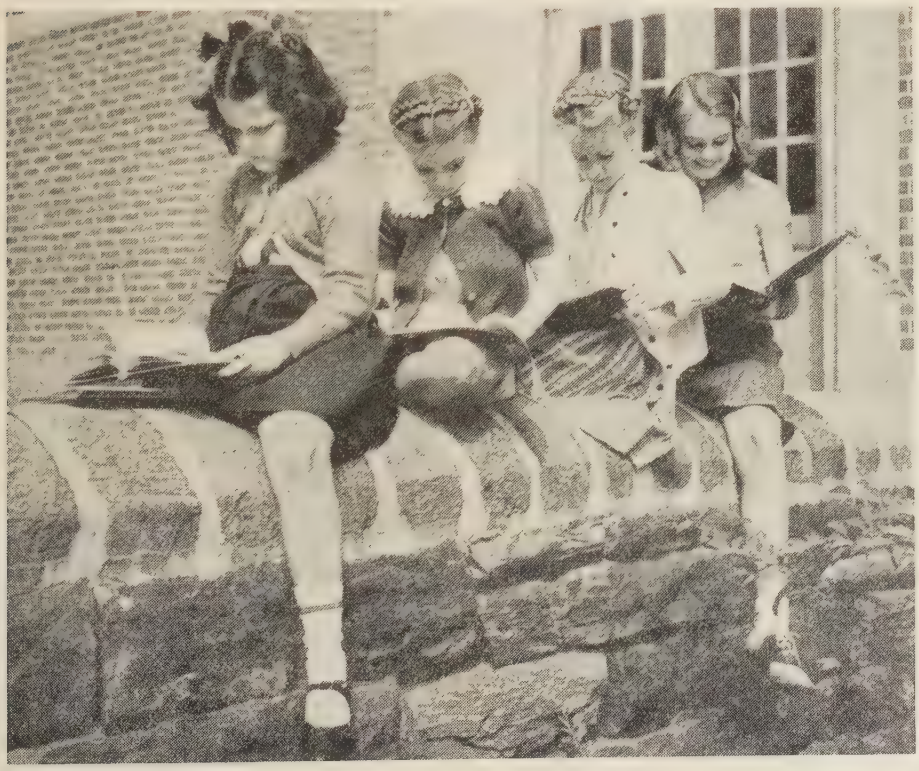
PRAYER: That we all may be builders

4. A Follower of Jesus Is Reverent

PREPARATION FOR WORSHIP: Sing familiar Negro spirituals, such as "Study War No More," "Steal Away," and "Lord, I Want to Be a Christian"

(Please turn to page 32)

Elizabeth R. Hibbs from Three Lions



A Junior ADVENTURE in Hymn Writing

By ELEANOR SAYERS PEAK

THE JUNIOR DEPARTMENT of the Demarest Baptist Church was using the new Judson Keystone Graded Junior Course.

Mrs. Macdonald's third-year class was working on the unit, "Worshiping Together." There was a suggestion that an instructive activity would be the writing of a new verse for a familiar hymn.

Following class discussion the teacher suggested the girls might like to try writing a verse. They agreed upon the favorite hymn of the department, "Tell Me the Stories of Jesus." Perhaps this hymn was also appealing because the department, on six recent Sunday mornings, had been seeing a series of colored slides entitled, "The Story of Jesus in Pictures."

Lois LeManquais took particular interest in writing a new verse for the favorite hymn. In fact, she wrote three verses. These she read to the department one Sunday. The superintendent had typewritten copies made and the new verses were sung in the department worship service. Several weeks later these verses were sung as a part of the Junior Department's participation in the Children's Day program.

Tell me the stories of Jesus
  As He was then.
Tell me the stories of Jesus
  Over again.
Tales of His kindness, goodness and
    might,
Stories of how He strove for the right.

Tell me the stories of Jesus
  In prayer and song,
  Tell me the stories of how He righted
    the wrong.
He healed the sick ones, He healed the
    blind,
No greater Friend than Him you will
    find.

Tell me the stories of Jesus
  As they were told
By Him, the greatest Leader
  Now and of old,
How he forgives you if you are wrong,
Lift high your voices in Jesus' song!

Here, then, was a creative activitiy encouraged by a suggestion in the new Judson Keystone Graded course, about which we are most enthusiastic.

Our Missionaries at Work[1]

By LOUISE S. LINDER

Introduction

IN THIS five-week study the juniors should gain a new appreciation for the men and women who serve our church as representatives in the foreign fields. They will discover that these missionaries do a great many different kinds of work to meet the needs of the people in different countries and that they spend many years in preparation to serve in the best way.

The juniors will be asked to recall incidents in Jesus' life that show how he served the people of his time by preaching, teaching, healing and ministering to their varying needs. It will be brought out that Jesus' way of life embraces all of life. The boys and girls will see how the missionaries in foreign fields are following in the footsteps of the Master as they, too, minister to the people of their countries. As the boys and girls work together in the various activities they may come to feel a sense of kinship with the missionaries.

If the new Judson Keystone Graded Series is used in your church school, the boys and girls will have studied about a number of our mission stations, including India, Burma, Africa, China and Japan. As you proceed with this series, the juniors can draw on their own knowledge to supplement the material given. Your group may be members of the Children's World Crusade, and as such will have a fine background of missionary knowledge. You should talk with the C.W.C. leader as you plan your work. Many churches support a special missionary on the foreign field. If your church is one of these, personal letters and pictures may be available which will make your study especially fine.

If you know a missionary who is home on furlough who will be willing to visit with your group, be sure to get in touch with him and set a definite date for the visit. With so many missionaries detained in this country, it should be possible for many groups to secure such a resourceful person as a speaker. Plan ahead so that the visit will be most meaningful to the group.

The weekly story-paper, *Juniors*, contains material for each of the programs given briefly here in the issues from December 26 through January 23. You will need to have copies of this paper. The magazine *Missions* and the booklets published each January by our denomination are valuable sources of material. Stories and pictures may be clipped from these by the juniors. Pictures for scrapbooks and posters also may be found in old copies of the *Primary Pupil's Leaflets* and in the *Bible Study Guide for Juniors*.

The 1944 issue of the *Book of Remembrance* may be ordered for twenty-five cents from The American Baptist Publication Society, and the current January booklet at five cents a copy will be sent from your state office. Additional material may be ordered from the Department of Missionary Education, 152 Madison Avenue, New York 16, New York. Supplementary reading lists, letters from missionaries and other material may be obtained free of charge from this office.

Leaders for all five meetings should be selected in advance. Let each one study the program and material in *Juniors* and then meet to plan the series together. Let them decide which activities to undertake. No group will have time to undertake them all. Be sure that your group chooses at least one service project in which they actually will be helping to further the cause of missions in other countries. Instructions are given in the plans for each session.

Session 1. January 2

A MISSIONARY PREPARES FOR HIS WORK

Since this is the first session of a new unit, special planning is necessary. Read the introduction carefully. Do all that you can to help the junior leaders to plan in such a way that the group will be interested in the study from the very start of this session. The boys and girls will need your help in securing the necessary magazines and papers, and in setting up the room so that it suggests the world-wide nature of this study. In *Juniors* it is suggested that certain committees be appointed for the month. You can assist in these appointments.

Session Outline

WORK PERIOD
DISCUSSION OF WORK AND APPOINTMENT OF COMMITTEES
DRAMATIZATION OF DEDICATION OF NEW MISSIONARIES
QUIET MUSIC: "Steal Away to Jesus"
CALL TO WORSHIP: Matt. 28: 19-20
HYMN: "We've a Story to Tell to the Nations"
SCRIPTURE: Matt. 5: 13-16
TALKS BY JUNIORS IMPERSONATING NEW MISSIONARIES: (*Book of Remembrance*, Feb. 3; Oct. 17; Sept. 19)
DEDICATION TALK AND PRAYER: Pastor or adult counselor
OFFERING SERVICE
INTRODUCTION OF SERVICE PROJECT
HYMN: "Go, Ye Who Bear the Word"
BENEDICTION

Dedication Talk and Prayer

It is suggested that the pastor be invited to give a short talk here, speaking as though he were dedicating the new missionaries to their fields of service. This might be patterned after the service of dedication of missionaries used at the Northern Baptist Convention. It should be a time of real inspiration as he speaks of the training they have undergone and of the great opportunities that lie ahead of them. Because of the world situation, the missionaries may be dedicated as "Missionary-Appointees-in-Waiting" (see 1943 *Book of Remembrance* on June 1).

Or, you might take this part of the service. You might use Matthew 5: 16 as the basis of your talk, speaking of how the light of Christ has shone down through the ages, and of how these new missionaries will spread it by their lives in foreign countries. You will find it helpful to read the February 21 reading in the 1943 *Book of Remembrance* in which Margaret Applegarth writes on the theme, "No Difference Between Me and My Book."

Following the prayer of dedication, you may have the "missionaries" read together this prayer:

"We humbly pray thee, O Father in heaven, to guide us through the darkness of this world, to guard us from its perils, to hold us up and strengthen us when we grow weary in our mortal way, and to lead us by thy chosen paths, through time and through death, to our eternal home in thy heavenly kingdom: which we ask in the name of Jesus Christ, our Lord. Amen."

—King's Chapel Liturgy, 1831

Session 2. January 9

PREACHING AND TEACHING

As we study the various phases of the work of our missionaries it is natural to start with preaching and teaching, for these were the first ways our missionaries found to serve. When the early missionaries went out they began their work as preaching evangelists. They soon felt that their work was inadequate because their listeners could not read the word of God for themselves. They saw the need for schools, and this led to the vast work of language study, written languages where there were none, and Bible translation. The world is greatly indebted to the work of these scholar-missionaries. We must help the boys and girls to see that the motivating force behind all of this labor was the de-

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

sire of these men to make Christ known to the men of all races and nations.

Session Outline

QUIET MUSIC: "Faith of Our Fathers"
CALL TO WORSHIP: Matt. 28: 19-20
HYMN: "Jesus Shall Reign"
SCRIPTURE: Luke 4: 16-21
PRAYER FOR MISSIONARIES
HYMN: "We've a Story to Tell"
OFFERING SERVICE
SCRIPTURE: Acts 17: 22-28
TALKS BY JUNIORS
TALK BY ADULT COUNSELOR
REPORTS BY COMMITTEES
WORK PERIOD

Summary of Talks by Juniors

When the boys and girls have completed their talks it will be well for you to give a brief summary, emphasizing that both preaching and teaching are vital works of our missionaries.

Session 3. January 16

INTRODUCING NEW INDUSTRIES

Few junior boys and girls know much about industrial missions. They should find the stories given in the program material in *Juniors* interesting and varied. These stories illustrate how alert our missionaries have been to recognize needs in their communities and how eager and tireless they have been to meet these needs. John 10: 10*b* is used for the call to worship and also for the theme that runs through the junior talks.

Session Outline

QUIET MUSIC: "O Master of the Loving Heart"
CALL TO WORSHIP: John 10: 10*b*
HYMN: "Forward Through the Ages"
SCRIPTURE: Psalm 100 in unison
INTRODUCTION TO TALKS: (Junior leader)
TALKS: By juniors
PRAYERS FOR MISSIONARIES
OFFERING SERVICE
HYMN: "The Brotherhood of Man"
COMMITTEE REPORTS
WORK PERIOD

Session 4. January 23

KEEPING PEOPLE WELL

In this session we will help the boys and girls to learn of the work of our medical missionaries. The study should bring out clearly that these men and women are following in the footsteps of the master as they go about in their ministry of healing. Help the boys and girls to search their Bibles, as suggested in *Juniors*, for stories of Jesus in his ministry of healing. They will see what a large part this played in his work on earth. White Cross work will be especially meaningful to the group at this time. Perhaps some of the women in your church who have made hospital supplies will come and tell your group about that work.

Session Outline

QUIET MUSIC: "In Christ There Is No East or West"
CALL TO WORSHIP: Psalm 100: 1-2
OPENING PRAYER: By adult counselor
HYMN: "In Christ There Is No East or West"
SCRIPTURE: Matt. 25: 34-40
HYMN: "Thy Works of Love"
SCRIPTURE PASSAGES AND PICTURES OF JESUS HEALING
STORIES OF PRESENT-DAY NURSES AND DOCTORS: By juniors
TALK: By adult counselor
PRAYERS FOR MISSIONARIES
OFFERING SERVICE
COMMITTEE REPORTS
WORK PERIOD

Leader's Talk

As we listen to stories of people who have been helped in the hospitals and clinics where our missionaries work, we must remember that they are only a very few taken from the hundreds and thousands of cases in our hospitals and dispensaries in seven countries. The Northern Baptists support thirty hospitals and sixty-six dispensaries. In one year they took care of almost forty thousand patients in these hospitals and almost five hundred thousand patients in the clinics. Let me write those figures on the board. Can you close your eyes and see a great line of Chinese, Japanese, Indian, Burmese, Assamese, Filipino and African men and women coming from our hospitals cured in body and remembering the loving care they have received from Christian missionaries? In one year this work cost our denomination almost $250,000,000, so you see there is work for us to do here to help those missionaries. We must give money and remember always to pray for them and for the people whom they help each day.

Session 5. January 30

NEW WAYS OF SERVING

The purpose of this session is twofold. We want the boys and girls to realize that there are great groups of consecrated, loyal native Christians in each of our mission countries, and also to feel afresh our responsibility to spread the word of Christ around the world. The first purpose will be accomplished in the service of appreciation for native Christians, outlined in *Juniors*. You can help to make this service effective by seeing that it is carefully planned and practiced. In particular, make sure that the boys and girls practice the native names, for if they stumble over them, the group will be amused and the seriousness of the service spoiled.

The second purpose will be attained through the picture interpretation which you will give. Try to secure a copy of the picture by Margaret W. Tarrant, *Behold, I Send You Forth*.[2] If your church does not own a copy, try to borrow or to buy one. The talk will mean

[2] Order from The American Baptist Publication Society. No. 509, size, 9 by 11¼, $2.50; No. 129, 13½ by 16½, $5.00, in color, unframed.

"BEHOLD, I SEND YOU FORTH" MARGARET W. TARRANT
(Note directions above for ordering)

more if the juniors can look at the picture as you talk. However, if you cannot secure a copy, use the talk, describing the picture.

Session Outline

QUIET MUSIC: "Finlandia"

CALL TO WORSHIP: Memory passage in unison

HYMN: "Go, Ye Who Bear the Word"

OFFERING SERVICE

DEDICATION OF MONEY OR GIFTS FOR SPECIAL PROJECT

APPRECIATION SERVICE FOR NATIVE LEADERS: By leader and seven juniors

LITANY AND RESPONSE: "Hear Our Prayer"

PICTURE INTERPRETATION: By adult counselor

HYMN OF CONSECRATION: "Take My Life"

Picture Interpretation

Margaret W. Tarrant has painted a beautiful picture called *Behold, I Send You Forth.* In the center of this picture Christ stands with arms outstretched as if to take in the whole world. The ground below his feet slopes, again suggesting the whole, round world. It is covered with grass and flowers. On either side of him are children, some ten or twelve years old, some younger than that. Evidently they have been talking with Jesus. He has told them of his work still to be done in the world. As they listened the children have come to feel that they want to help him to finish his work. Some already have started down the hill; others linger to talk a moment longer. Can you imagine the work that they will do? Can you imagine them going to school to prepare themselves to become real servants of mankind, teaching and healing and helping men and women all over the world?

Look for a minute at the face of Jesus in the picture. It is full of love and understanding, and the children feel this. See the boy on his right? See how he looks into Jesus' eyes? His look is full of devotion and high purpose. Nothing will stop him from his work for Jesus! In the faces of all the children we see the radiant happiness of those who serve Christ with their very best.

Let us bow our heads and think together. Let us think of those about whom we have studied who gave their best to Jesus. (Pause) Let us think of ways in which we can help them today. (Pause) Let us think of ways in which we can prepare ourselves to be of service in Christ's kingdom when we are grown men and women. (Pause)

O God, we feel thy presence near us. Help us all to keep the resolutions that we make this day. Be near to bless and keep us. Amen.

Jesus the Loving Friend

(Concluded from page 27)

of paper print "Jesus, the Loving Friend of." Invite the boys and girls to suggest people to whom Jesus is a loving Friend. The list may include: Children, sick people, hungry people, working people, sad and lonely people, rich and poor people, people of all races, people of all nations, everybody.

POEM: "Children of One Father," Leaflet 18, Year 3.

SONG: "My Work"

PRAYER: As you guide them to think of each group listed, suggest that the children pray silently that they may be loving friends to them.

PRAYER RESPONSE: "Lord, Who Lovest Little Children" [1]

Beginners Learn to Know Jesus

(Concluded from page 25)

But I am going to tell you a story of some things we think he might have done. . . . Jesus grew from a baby to a little boy. What are some things we think he did? Let us play that we are doing those things. Did Jesus continue to be a little boy always? What happened? The Bible tells us many stories about the things Jesus did when he was a man. The Bible tells us of someone "who went about doing good." Let me tell you another story about Jesus.

Appreciation of the Living Christ

To speak of the ever-present or living Christ to beginners we said is beyond their understanding. However, some very small beginnings in an appreciation of the living Christ can be made. When the children have come to know and to love a Christlike person, they will understand and appreciate this statement, "He makes me think of Jesus." This is very different from saying to literal-minded beginners, "Jesus is present in his life." Another way in which we can begin to help little children to appreciate the living Christ is to give them opportunities to experience such living. When they feed the hungry winter birds, make cheer cards for the sick, do helpful things at home, and show kindness and love for their friends, they are experiencing within themselves to a small degree thoughts and feelings which must have motivated the life of Jesus. In this connection it is appropriate to sing:

"Jesus loves me,
Jesus loves you;
Let's love each other,
As he said to do."[1]

[1] *When the Little Child Wants to Sing.*

Followers of Jesus

(Concluded from page 29)

CALL TO WORSHIP:

RESPONSE: "O Come, Let Us Worship"

THE LORD'S PRAYER

HYMN: "Holy, Holy, Holy!"

OFFERTORY

PSALM OF PRAISE: (Use a favorite psalm of the juniors)

HYMN: "The March of Days"

CONVERSATION ABOUT REVERENCE: What do we mean when we say that a follower of Jesus is reverent? Why do you think he is reverent? Do you think Jesus was reverent? Can you think of any stories about him that would make you think so? (Some junior may tell the story of the cleansing of the Temple to show his reverence for the church. Others will tell of his regular worship each sabbath, of his going out alone to pray, of his conversations about God, the Father.) How can we show reverence?

PRAYER

RESPONSE: "Lord, I Want to Be Like Jesus" from the spiritual, "Lord, I Want to Be a Christian"

5. It Takes Courage to Follow Jesus

PREPARATION FOR WORSHIP: "Lord, I Want to Be a Christian"

CALL TO WORSHIP

HYMN: "My God and King"

OFFERTORY

FROM THE BIBLE: Psalm 27: 1, 3, 8, 11, 14 (read in unison)

LEADER: It took a great deal of courage for Jesus to live as he did. It took courage to do the things he knew were right even though it meant persecution and death. Jesus was strong and brave.

HYMN: "At Work Beside His Father's Bench" (stanzas 1 and 2)

LEADER: It took courage for Paul to become a Christian after he had persecuted the other Christians so terribly. It took courage for Father Damien to go among the lepers of Molokai. It took courage for David Livingstone to go into unknown Africa among the savage tribes.

HYMN: "Marching with the Heroes" (*Junior Hymns and Songs*)

LEADER: It takes courage today to be a follower of Jesus. It takes courage to tell the truth when we have done wrong. It takes courage to do what we know is right when others do what we believe is wrong. It takes courage to love those of another race if one's country is at war with that particular people. It is not easy to be a follower of Jesus, but we know that if we try and if we ask God to help us, he will help us to do the right.

PRAYER: "Show Me What I Ought to Do" read reverently together

RESPONSE: "Lord, I Want to be a Christian" (stanza 1)

How Can We Reach the Young People Outside the Christian Fellowship?

(This article is used by permission of the International Council of Religious Education. It was published before as a chapter in a pamphlet entitled, "Helping Other Young People to Be Christian," and for the most part, it is reprinted as it appeared there.)

WE COME now to the very heart of the whole matter. We have inquired whether there are any urgent reasons for seeking to help other young people to be Christian; we have seen that there are many outside; we have thought of the reasons for this condition; we have considered briefly what it means to be a Christian, and how one becomes a Christian; now we are ready to face squarely the problem of reaching the unreached. There is no easy solution to this problem—of that we may be sure! If there had been one, it would have been used long ago.

Each reader ought to be thinking, as he scans the following paragraphs, of what will work best in his own situation. And each group should be asking, as it studies these various suggestions, which will work best for it.

1. *The first suggestion that comes to mind is simply to ask them, invite them, speak to them about the matter and bring them with you to the church.* This suggestion is so simple and so obvious; yet it is amazing how few of us do it. How many of your group have actually spoken to young people about the Christian church, or Christian discipleship? The statement has been made that in Protestantism it takes fifty church members to secure one new member. You can easily check these statistics for your own denomination and your local church. Divide the total membership of your church by the number of new members received last year. (You should ask, furthermore, how many of these new members were secured through the pastor's efforts, and how many through the people's efforts.) As we think of our responsibility for personal evangelism—because that is what we are really talking about—a number of questions arise that ought to be discussed thoroughly:

a. Why are we so hesitant to speak to people about matters of religion? We "rush" them for a fraternity; why not for the church? Is it because the fraternity means more to us than the church does? Or is there some other reason for our diffidence? If we have found a good movie we recommend it; or a good eating place; or anything else good. Why not with matters of religion? This leads to another question.

b. Have we found anything within the Christian fellowship so good that we would like to share it? Have we any "good news"? Any "gospel"?

In what two or three ways has the church helped us decisively? Have we derived anything from it without which we cannot get along, and without which we do not wish our best friend to have to get along? Has it deepened our understanding of what is right? Has it given us strength to do what is right, and avoid what is wrong? Has it carried us through any times of difficulty or sorrow? Has it provided us with wholesome friendships, making it unnecessary to form unwholesome ones? We *must* face questions like these for ourselves, before we attempt to reach others.

What has Jesus meant to us? Anything real? Anything precious? If he were taken out of our lives, would anything be gone? If so, what? If he does mean something to us, then we have no right to keep quiet about it. As one famous author puts it: "Then the case becomes very simple. If I am not willing for Christ to die, what hypocrisy is mine if I will do nothing to keep him alive in the hearts and understandings of men, what selfishness if I keep him for myself alone, or for my race! If I could so keep him I would lose him, in truth. His whole spirit would evade me. My smallness could not hold him, as no smallness has ever held him. I must be great enough to share Christ if I would keep Christ mine."[1] This is the foundation stone of foreign missions, and also of personal evangelism.

c. What approach to young people is best? We desire to use the approach most likely to succeed. Shall we speak to our friends about their souls' salvation? Or about what our own religious experience has meant to us? Or about the spiritual advantages to a young person of staying close to the church? Or simply invite them to attend church with us, or our young people's group? Shall we stress sin and the need of human beings for Christianity, or shall we stress the positive values of identification with the Christian fellowship? Which of all of these is most likely to be effective? Sometimes one, and sometimes another?

There are listed below some plans for concerted effort which have actually been tried. Which of these could your group use with profit? Can you lay some plans along one or more of these lines now?

There are real possibilities in a "Young People's Week." One church for a number of years so far as possible has given over the services of one week each year to its young people.[2] Would not such a week be a good occasion for a systematic effort to reach unreached young people?

In another church the young people make out a list each Easter of young people in their vicinity who should be in the church but are not. Individuals take the names of people whom they know. They feel free to enlist the minister's help.[3]

Yet another church sets the whole membership, including the youth, to the task of evangelism. The method followed involves first of all the construction of a prospect list of nonchurch members and unattached church members. This list is then divided—the names of men being given to men who are already in the church, women to women and young people to young people. A four weeks' effort of intensive personal work ensues. There are meetings for the workers throughout these four weeks—for the men the first week, for the women the second, for the young people the third, and for all the fourth. The church that employed this method received 401 new members through it.[4]

One successful pastor says that, after trying everything else, he settled down to "a continuous personal evangelism by

[1] O. M. Buck, *Is There a Case for Foreign Missions?* p. 25.

[2] *International Journal of Religious Education*, January, 1937. "Young People's Week."

[3] J. M. Bader, ed., *The Message and Method of the New Evangelism*, pp. 189-90. New York, Round Table, 1937.

[4] *Ibid.*, pp. 210-11.

pastor and people." The members of the church kept on the lookout constantly for people unaffiliated with any local church—new neighbors, new employees in their places of business, the families of new children whom their children met at school. A card index of all the names thus accumulated was kept by the church. Letters were sent to them concerning the church's program, concerning special occasions, and also concerning the Christian life and the claims of the church. Visits were made to these prospective members by both people and pastor respectively. Classes of instruction were held to which they were invited. Pastor, officers, teachers and members were trained to be on the alert for moments when these nonmembers might be especially sensitive to the Christian appeal. And what was the result? The result was that they averaged 200 new members a year over a period of ten years. These new members were not forgotten the minute they joined the church, but careful attention was given to incorporating them into the living fellowship of the congregational life.[5]

In addition to all these plans for concerted effort, we must not forget the value of unplanned, individual efforts—continuing year in and year out.

2. *A second suggestion is to try to reach key young people in the hope that others will "follow the leader."* This suggestion comes from the successful experience of a well-known pastor. His strategy was to hunt out carefully the key young people both in high school and in college in his community. It took him almost half a year to get a list of twenty-six names. He then concentrated his attention on these twenty-six. He secured the attendance of some of them at summer camps; he found positions of responsibility for them in the church; and in the end he won them all.[6] Could your young people's group pursue such a policy?

3. *In some cases young people outside the church may have to be reached through semireligious appeals.* That is to say, the first contacts may have to be made through dramatic clubs, athletic clubs and the like under church auspices. It may be our hope that in time they will become as much interested in the worship of the church as they now are in dramatics and athletics, but if they have been out of touch with the church long we dare not expect too much at once. We must begin with them where they are—not where we are, nor where we think they ought to be. Does this line of reasoning apply to any young people whom you know? What activities can you plan that might bring them in touch with the church once more?

4. *The large group of college youth constitute a distinct challenge to the church; we ought not to lose touch with them for a single month.* How can the home church and the young people of the home church keep in touch with them? By sending their names to college pastors, or pastors of churches in the college community? By sending them church bulletins regularly? By holding special services for them when they are home on vacation? How else? What can you do in your church?

5. *Where school and other interests threaten to crowd out the church and religion from young people's lives, the situation can be met by a mutual understanding.* In one city in an eastern state the school system agreed to make no assignments and schedule no extracurricular activities on Wednesday night, leaving this free to be church night.

6. *Young people can assist the pastor in recruiting adolescents for a church-membership class.* Ofttimes a fourteen-year-old will pay more heed to an eighteen-year-old whom he admires than to anyone else. Young people might therefore annually constitute themselves the pastor's assistants in recruiting the church-membership class. Is there room for such a service in your church? Will you render it?

As a matter of fact, whenever young people actively and publicly identify themselves with the work of the church, they are thereby extending an invitation to other young people to join with them. In a certain community, four adjacent churches combined in a series of noon Lenten services. The young people of those churches distributed printed announcements in down-town stores and business places. What would the effect of this be on the young people who worked in these places?

7. *A basic part of the attempt to reach unreached youth lies in offering a church program as helpful and interesting to young people as possible.* This is fundamental! No amount of personal evangelism will do much good, if this be neglected. Young people will be reached—only to be lost again in six months.

The point here made is well illustrated in the experience of a church school teacher who had four boys in his class. He could name two dozen boys who could be reached. The method of attack he employed was to make his class work of as high quality as possible. He studied; he attended conferences; he worked hard. Boys heard of his class, visited it, and remained. The result was that the average attendance of the entire church school more than doubled in two years (because other classes followed his lead).[7] This sort of thing is absolutely basic!

But what would a good church program for young people be like? What would you add to, or subtract from, the following?

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[5] A. W. Beaven, *The Local Church: Its Purpose and Program*, pp. 63-67. New York, Abingdon Press, 1937.

[6] J. M. Bader op. cit., pp. 187-9.

[7] *International Journal of Religious Education*, November, 1936. "How to Increase Church School Membership" by R. M. Johnson.

New Director of Young People's Work

MR. ISAAC K. BECKES, the new director of the Department of Young People's Work of the International Council of Religious Education, early began his career of working with youth. Even as a boy in southern Illinois, he became president of the youth society of a small Methodist church.

In more recent years he has been a leader at Camp Kosciusko, Presbyterian camp at Winona Lake, Ind., and he was the organizer and dean of Camp Vincennes. At New Haven, Conn., his church had its own private youth camp for the past four years. He has also served as the chairman of the Youth Committee for the New Haven Council of Churches.

In addition to his experience in youth work, he has received a fine education at Vincennes University, Indiana State Teachers College at Terre Haute, Ind., Presbyterian Theological Seminary of Chicago and the Yale University Graduate School. His pastoral work in Monroe City, Ind., and New Haven have also added to his valuable training.

Youth for Christ Crusade

By EDWARD O. STAPLES

THE WORD "evangelism" does not mean much to young people today; we need a new term," suggested the boy who led the discussion group on worship and evangelism at the National Conference of the Methodist Youth Fellowship. The fifteen youths and the three adults who served on this committee voiced their agreement. They talked for a while about this need for a new term without finding a satisfactory substitute. Someone called attention to a questionnaire that had gone out to college students some months before, listing words that had lost much of their meaning for youth today. Evangelism had been one of the words mentioned. A young person suggested that the words "evangelism" and "revival" were often confused. As one person expressed it, "When I think of evangelism I think about a great many older people singing hymns in a tent meeting. It means the altar call and much emotional enthusiasm that usually dies down after the revival is over."

"But evangelism means so much more than that," put in a young ministerial student. "Peter, James and John were evangelists. The Greek word from which it comes means 'good news,' and the evangelist spreads the good news of Jesus Christ. We certainly need that kind of evangelism today."

Attention was called to the fact that 14 million young people in the United States between the ages of 12 and 23 have no church affiliation at all. Large numbers of youth employed in war industries, far from their homes, have not found a place in the church yet. Many of these attended worship services at home, but have made friends with persons who had not formed the habit of attending. Churches have looked upon these persons as transient and have done little to minister to their needs. Unmarried persons are hard to contact, for they live in rooming houses and either work or sleep during the day. This large transient group in America presents not only a problem but the greatest challenge the church has faced for years. As these youth come into new communities, the possibility arises of their making new friends with Christian youth who will share with them the good news of the Christian message.

The more this group of young people talked about the need for contacting these young people who moved into new communities, the more thrilled they became with the opportunities for meeting these needs. They did not place much faith in mass movements, but felt that these youth can best be reached by person-to-person invitation to participate in the activities for youth in the church. They could then be led to a decision to follow the way of Jesus.

The committee felt that the type and quality of worship experiences provided for the youth of the church could do much to create in them a sense of responsibility for the unchurched youth in their community. Worship would also play a prominent part in interesting new young people in the Christian church. For these reasons they agreed that unusual care should be taken by the young people of the church in planning the worship services of the Sunday morning and Sunday evening meetings.

Enthusiasm ran high as the committee discussed plans for bringing other young people into the fellowship of the church. "This will be a fine way to increase our membership," said one of the adults. Immediately the reply came back from youth, "Increased numbers do not matter. We must think of the needs of these young people in our communities. We cannot expect them to come to us; we must go to them and bring them with us to our Fellowship groups. Increase in membership must be a by-product rather than a goal."

Someone suggested a special church-wide drive to reach these youth. Seriously, a boy from Oregon began to speak, "I don't believe we are ready to work out plans for a campaign. We feel the importance of such a drive, but others must feel as we do. I think we need to go to our rooms and pray about this. We'll need all the wisdom God can give us before we work out our plans." Others in the group agreed. The chairman led the group in a spontaneous period of prayer and in the spirit of worship they returned to their rooms to seek God's guidance.

In the morning they assembled again and worked out the following plan of evangelism for Methodist youth groups:

1. *The Youth for Christ Crusade* was to be launched on December 31st. They chose this date because it was the second anniversary of the establishment of the Methodist Youth Fellowship. Some groups did not observe the watch-night service, but launched the Crusade on the first Sunday of January.

2. *The Pre-Lenten Season.* From January to the beginning of Lent will be observed as a period of preparation for the members of the local youth group. Emphasis will be placed upon the cultivation of high standards of personal religious living. Individuals within the Fellowship will be urged to make regular use of *Power*, a quarterly guide to personal devotions, written by youth and adult leaders of youth.

Lists of prospective members will be prepared; community surveys will be made to discover youth not now connected with any church; school rolls will be combed to discover new families that have come into a community. Young people are urged to consult with the pastor of the church regarding the best methods for becoming acquainted with these strangers in the community. A few carefully selected young people will be trained to visit prospective members.

Members of the church who are not members of the Fellowship will be interviewed and urged to take their part in the youth group.

3. *The Day of Self-Presentation.* It has been recommended that the first Friday of Lent, observed by many churches as the World Day of Prayer, be the time for a service of dedication in which the members of the local Methodist Youth Fellowship would reconsecrate themselves to the cause of Jesus Christ and affirm their determination to invite others into the Christian way of life. Using a specially proposed worship service, the youth of the church will present themselves to God to be used for this special type of service to others.

4. *Lenten Visitation.* During the period from the first Friday of Lent until Palm Sunday, the young people on the prospect list will be visited and invited to participate in the youth meetings of the church. Arrangements will be made to bring these new friends to the meetings to introduce them to old members, and to assist them in finding a place within the group.

5. *Youth for Christ Week.* The week preceding Palm Sunday is suggested as the best opportunity for a week of youth meetings with an evangelistic emphasis. In some churches there will be discussion groups on, "What it means to be a Christian." In others there will be a series of worship services, and in some situations fellowship meals will be a feature. All of these activities will work toward a service of dedication for those who have not yet united with the church, and of recommitment for all the members of the Fellowship. This service should challenge young people in regard to the importance of following Jesus Christ more closely than ever before.

6. *Palm Sunday* is a time for the reception of members or the concluding

service of *Youth for Christ* week, depending on the plans of the pastor for the reception of members.

7. *Good Friday* will be observed as a day of fasting, prayer and meditation. For several years it has been customary for the youth of the church to make an offering for Overseas Relief, equivalent to the cost of the meal that they deny themselves this day. Special services for the dedication of these gifts should be planned on Good Friday night or for Easter evening.

A Call to Reconsecration and Evangelism

Believing that the time is now imperative for the *Youth for Christ Crusade*, the Committee on Worship and Evangelism issued the following call and later the National Conference of the Methodist Youth Fellowship adopted it.

CALL

"Realizing with growing concern the rapid trend of youth to look to secular and political sources for guidance in living, and to make their goals for life ones which lead to self-centeredness, we the youth of the Methodist church look with alarm toward the future of America and the world.

"Unless we as youth awaken from our complacency and act with haste to turn this surging actuality, our world of tomorrow will be one in which only individual imperialism and selfishness reign.

"Therefore, we the National Conference of the Methodist Youth Fellowship, do call all the youth of the Methodist church to seek a revitalization of their

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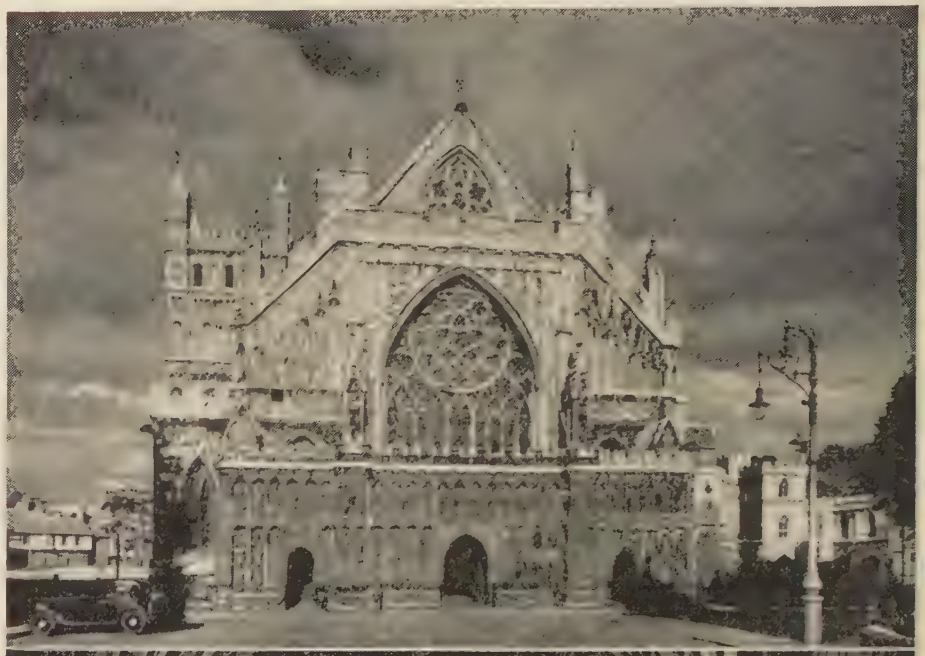
EXETER CATHEDRAL

Church buildings have always seemed to offer a challenge to architectural ingenuity. Throughout the world and throughout the Christian era, architects have exercised their initiative and devoted their talents to designing cathedrals that have remained monuments of beauty to God.

England's Exeter Cathedral still stands firm, although it dates from 1280 to 1369. The west front (pictured above) is of later date than the rest and has a porch wholly covered with statues. Within, the long unbroken roof extends throughout the nave and choir, and the several parts of the church correspond with one another.

Splendid churches may provide inspiration, but we must remember that God is also present in even the most humble places of worship. Beautiful surroundings can add to a service, but God may be found wherever people's hearts hold beauty and love.



The First Objective

By WALTER BISHOP

NAMED FIRST among the objectives of the Baptist Youth Fellowship as listed on the title page of the new *Handbook on Organization*, is "to emphasize personal acceptance of Jesus Christ as Saviour and Lord." True success in our work with youth will depend on the degree to which we focus our attention on this goal of building Christ-centered lives through an active plan of evangelism. Such a program will be rooted in enlightened Bible study and intimate prayer life.

In the month of January special emphasis and attention will be given to this basic ministry. Youth leaders and pastors everywhere have been urged to rally their groups to undergird this program through active participation and enlistment. Only thus will we justify the existence of the Fellowship whose basic element purposes to develop a singleness of loyalty to Christ and his church. Says our new Baptist Youth Fellowship Handbook, true "Christian fellowship seeks out others with whom to share the convictions, hopes and aims of the followers of Christ. . . . Its noblest expression is in fellowship with God through Christ."

The new Adventure Packet provides much help and counsel for this ministry. The "Handbook" suggests a pattern of organization for the local Fellowship in which, on pages 15 and 16, it lists the possible officers including among them the chairmen of important standing committees, one of whom will serve in *evangelism*. The chairman of this committee (elected by the Fellowship) will work with the members of his committee (named by the cabinet at its first meeting) to plan the youth program in evangelism, not only for January when it receives special emphasis, but in continuing activities throughout the year. The pastor, the Fellowship adviser and Sunday church school teachers, working with this age group, will assist the committee. The responsibility of the evangelistic committee includes (1) interesting young people in the church and its youth program, (2) winning young people to Christ as Saviour and Lord, and (3) enlisting Fellowship members in the total program of the church.

These goals will be accomplished by work in two general fields of responsibility, namely *meetings* and *activities*. The meetings are those assigned them by the program council. (In almost all churches this emphasis in the month of January receives special attention.) In these meetings the young people will be presented with the Christian gospel and message that they might experience Christ for themselves. But those who should hear this message will not always be present. Therefore, the committee will lead the entire Christian group in cultivating those for whom we have responsibility, in terms of friendship, to enlist them for attendance at the meetings of the Fellowship and of the church. To accomplish this very purpose the committee on evangelism serves as the committee on membership.

Meetings

It has become customary in some circles to think of discharging our evangelistic activity in terms of meetings and religious services only. While it is the duty of the committee on evangelism to conduct a wide range of *activities* directed to this end, it also has a responsibility for *meetings*. According to the national "calendar" of activities of the Baptist Youth Fellowship, January meetings will be given over largely to the work of this committee whose task is to "Help Others to Become Christians."

Topic will provide helps in this connection. For instance, the suggested subject for January 16 is, "Is Salvation Necessary Today?"

In addition to the Sunday evening services of the youth group, it is proposed that this committee take charge of the observance of "Youth Week" January 30 to February 6. This may be observed as a week of meetings under the direct leadership of youth, or as a combination of meetings and activities, in which services for Christian decision are held at least on the two Sunday evenings and then definite evangelistic activities will be conducted by the young people with their friends during the balance of the week.

If it seems wise to conduct a week of services the youth plan of "Eight Great Days,"[1] with a young speaker, a young song leader and youth ushers might be used. Young people—always counseled and assisted by their pastor—will accept responsibility for promoting these meetings. Newspaper articles, advertising matter and letters may be sent to members and prospects. Informal meetings may be held in schools. In some communities the radio may be enlisted.

In co-operation with the pastor a responsibility roll may be compiled, listing the names of all friends who are personal acquaintances—and unenlisted in another church—or who attend your church but who have not decided for Christ.

Activities

Truly serious-minded Christian youth will not be content merely to announce evangelistic meetings no matter how vigorously by pulpit, press and radio. They will feel a compulsion to invite their friends personally and even more, individuals will make quiet appeals for immediate decisions.[2] Pastors can assist young people in their witness by conducting classes on "Enlisting for Christ." Christian young people can easily be led to feel that it is "normal" to speak to friends about him. And no joy is so deep, no service so richly rewarding as that of leading a friend into fellowship with the living Christ. Those who have had this privilege find their own lives enriched immeasurably and their own determination strengthened to "walk as becometh Christians."

Plans for the Campaign

It will be best to plan a systematic campaign in which young people go forth in teams of twos. Make each team responsible for enlisting one person during a definite period of time. If necessary make several visits to your prospect. On the first occasion you might tell him about your group, its program and of your wish to enroll him as a member. Give him some reasons why he should join. Leave with him one of the attractive new printed tracts,[3] "Love," "Life," or "Friendship" (to name but a few of them), all of which make a strong appeal to youth in the language of youth, to decide today to accept Jesus as Saviour and Lord. Or you can leave an attractive invitation to attend your meetings such as, "You Have a Date" (one cent each), that carries an attractive calendar.

In the conversation with your friend, when the opportunity seems ripe, go directly to the point and by means of questions attempt to influence him to express his faith in Christ, or if not this, at least to indicate his desire to know more about the church and its work. In your conversation press for a decision but do not nag. If your friend does not respond favorably, merely ask him to

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[1] Send to The American Baptist Home Mission Society, 212 Fifth Avenue, New York City 10, N. Y., for the free pamphlet "8-1-8," American Youth Mobilizing for Christ, by Sidney W. Powell.

[2] See "Help Others to Become Christians" pages 8-10 inclusive, in the "Adventure Packet."

[3] These may be ordered from the Baptist Youth Fellowship, 1701 Chestnut Street, Philadelphia 3, Pa., at 10 cents a dozen.

Youth Week in January

By LOIS TOMPKINS

SOMEONE has said that the church must remain an instrument, not an end in itself in order to accomplish its purpose. The church is more than a building of concrete or boards. It is virtually the house of the Lord. Not only the exterior with its visible structures but the followers of the same Lord make up this house. Youth Week provides a time for learning how to use the house to the best advantage. It also offers an opportunity for the young people to become acquainted with its activities and responsibilities. Because of the age differences, too frequently the youth learns only its program, but nothing at all of the entire program of the church. In a sense this designated time offers to the young people a preview of their activities in the church of tomorrow while actively participating in the church of today. Christ spoke to his disciples about the church in anything but a passive manner. In his name young people, wholly dedicated to fulfilling his purpose, can use his house to his glory.

Youth Week will provide an excellent time in which to make a personal contact with every young person in active membership or among prospective members. Each one contacted must be given a definite piece of work to accomplish to make for a successful effort. A survey could be arranged by the Youth Week committee using the enrollment lists of all the existing youth organizations in the church. These personal contacts themselves will advertise Youth Week. Make your plans and seek council from your pastor and his officials on the boards and committees of the church. If they have been informed and made to feel a part of this endeavor, you may be assured of their interest and sympathetic co-operation. Your Youth Week officers may need training for the task committed to them; so plan for a training session, allowing time for discussion and suggestions. If you desire to revive the spirit of the youth division, you could easily arrange for a series of evangelistic services to prepare them for the Youth Week. Do more than talk about the goal on "Help Others to Become Christians."

On the first Sunday the pastor could turn over the keys of the church to the youth in the evening service. This would advertise nicely the activities planned for the week. On Monday nights the various committees could meet to consider the problems relating to the week and suitable action to solve them. If you have a youth choir, plan two rehearsals for Tuesday and Thursday nights. All the talent for the following Sunday night should be from young people. Wednesday night determine to have a really fine session for prayer. The young people could be in charge of the prayer meeting.

Friday night will call for either a youth banquet or an all-church social with the youth division in charge. This will be as successful as the amount of effort and interest you devote to it. On Saturday night spend time in prayer that the young people of your church will grow in their Christian living and will grow in their interest in the projects of the church, including missionary enterprises of our denomination, evangelism, friendships with people of other races, service in the community around the church and other activities in promoting the work of the kingdom. Prayer cannot be anything but serious. Pray seriously for the armed forces and for every young person from your church who is absent. The youth group could be responsible for Sunday services. If the adult teachers care to substitute some of you to teach in their places, accept this opportunity for expression. If you have someone who is interested in the ministry, give him the privilege of preaching morning and evening, with the consent of the pastor, of course. A drama or a good play of some kind would close the Youth Week in a fine manner.

You have many ideas of your own. Here is the time to work them out. Be creative. Do not stop with Youth Week, but plan your year's activities to perpetuate the interest and enthusiasm resulting from this week.

YOUTH FOR CHRIST

CRUSADE

(Concluded from page 36)

own spiritual lives, to accept Christ's guidance for our actions and to receive from him the power for real Christian living.

"And we do further recommend that, having renewed and reconsecrated our lives to God through Christ, we inaugurate a special emphasis in our program for reaching out to the youth of the world with the gospel of Jesus Christ, bringing them within the Christian church, and, building in their personal lives, the basis for the abundant living for which Christ stands above all else. Only through him can we have permanent peace as an individual, nation and world.

"Respectfully submitted."

Follow Up

It is not anticipated that the interest of youth in evangelism will stop with the rejoicing of Easter Sunday. There will be many who have not been reached; new families will be moving into defense industry communities; there will still be inactive church members. Those who feel concerned about the welfare of others can find plenty of work to do in spreading the "good news."

One church has a permanent committee called "The Fellowship of Evangelism." A group of interested people meet once a month and take assignments of prospective members. They call upon them, invite them to unite with the church, help them meet other members of the church and report each month regarding their interest in the church.

New friends should not be neglected. They should be called upon frequently, introduced to other members of your fellowship and given places of service in the group. A Youth Fellowship should bind its members socially, mentally and spiritually.

The pastor should visit each youth desiring to unite with the church, to give information and spiritual guidance. In some communities the pastor will organize a class for these new members to help them understand the meaning of the vows of the church membership, the ordinances of the church and the privileges and responsibility attached to membership in the Christian church. He will wish to suggest devotional materials to assist in spiritual growth.

A record should be kept of the interests of each new member, so that recreation and service programs may be planned to fit the needs of each person. If he shows an interest in music, his name should be given to the choir director; if he evidences an interest in dramatics, groups should be organized to present chancel plays on Sunday evening or secular plays for fun and fellowship. The membership committee should check on these new members every two or three weeks to make certain that each has found a place of service in his group. Old members should invite new members to their homes so that new friendships will be made that will tie them more closely to the church.

A careful record of attendance should be kept at all Sunday meetings and at recreational activities. If a new member is absent at one meeting, he should be informed that he is missed. If he misses two Sundays without good reason, two or three members should call upon him to determine the reason, and it may be that it will be necessary to call upon the pastor for help. Everything possible should be done to see that the new member becomes established in the Christian life and the church fellowship.

Teaching Can Be Creative

New Ideas for Teachers of Intermediates and Seniors

By JOHN CALVIN SLEMP

TEACHING intermediates and seniors in the church school may become a creative, adventurous, inspiring process in which the pupils as well as the teacher can participate with increasing profit and satisfaction.

How? In certain definite ways.

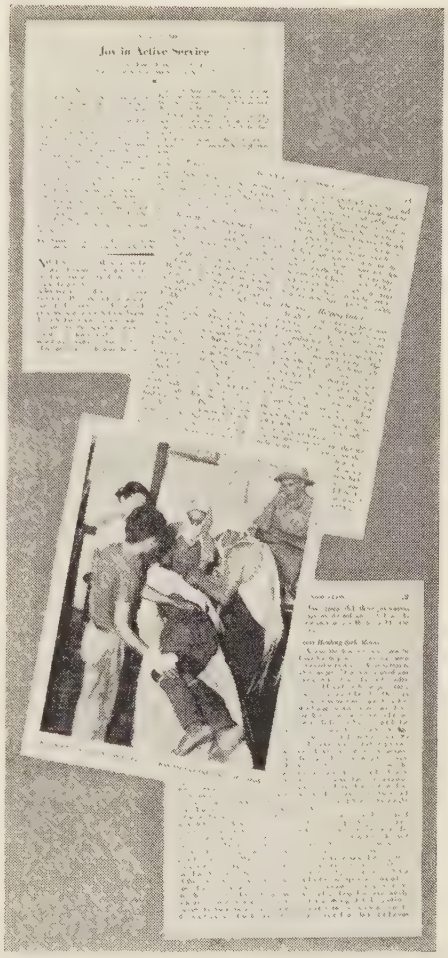
First, lesson materials must have point and purpose; that is, they must be developed according to a carefully conceived plan, constructed on the basis of a strong, compelling, unifying idea or purpose. This unifying idea or purpose usually appears in the title of the lesson, or it may be ascertained from a careful study of the scripture text. Beginning at that point, a teacher may construct a clear, concise, and logical teaching plan. And with that much completed, fully half the battle for pupil interest and participation is won.

Second, lesson materials must contain sufficient pupil activity of a quality that will both create and sustain interest. For example, illustrated on this page is the "Lesson Laboratory" that appears with each lesson in the new, enlarged *Intermediate-Senior Class.* "Things to Do" and "Test Your Reading" appear each week; "True or False?" "Choose Your Answer" and "Supply the Missing Words" appear interchangeably. If one may judge by the interest in similar techniques regularly employed in newspapers, magazines and radio, these features should give new life to many a "dead" church school class.

Third, lesson materials should, in so far as possible, make use of good visual aids. Vivid, dramatic, story-telling pictures from current life are used to illustrate many of the lessons in *Intermediate-Senior Class.* A brief, pointed legend shows the relation of the picture to the lesson, although the pictures have been selected with such care that they would fulfill their purpose even without legends. One picture skillfully selected and displayed will do more to link a lesson with life than a page or two of reading matter or a thirty-minute lecture.

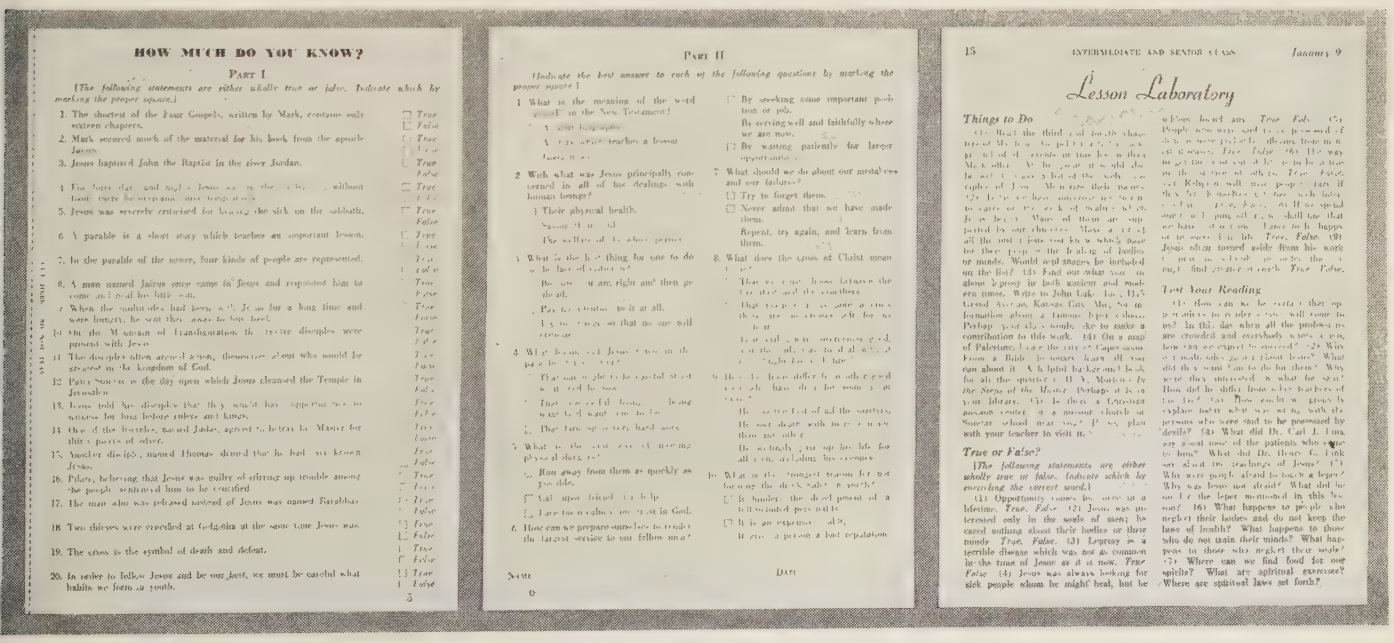
Fourth, lesson materials should contain carefully prepared tests to measure the progress of the class. We use this method in public schools constantly, regularly. Why have we been so hesitant about using it also in the church school? The test illustrated on this page, that appears on perforated sheets both at the front and again at the back of the quarterly, is to be given twice, once at the beginning of the quarter and again at the end. Here, then, is a yardstick by which teachers may measure the progress of their pupils.

Teaching can be creative. Make yours that way by using creative materials and by applying creative methods.



SEVERAL OF THE LESSONS IN EACH ISSUE OF "INTERMEDIATE AND SENIOR CLASS" ARE ILLUSTRATED WITH DRAMATIC PHOTOGRAPHS THAT DO MORE THAN A PAGE OF READING MATTER TO LINK THE LESSON WITH LIFE. ANOTHER FEATURE (BELOW) IS THE "LESSON LABORATORY" INCLUDING "THINGS TO DO," "TEST YOUR READING," AND SEVERAL TRUE-OR-FALSE, MULTIPLE-CHOICE, OR MISSING-WORD TESTS

TEACHERS MAY TEST THE PROGRESS OF THEIR PUPILS BY USING THIS TRUE-OR-FALSE AND MULTIPLE-CHOICE TEST AT THE BEGINNING AND END OF EACH QUARTER



HOW MUCH DO YOU KNOW?

PART I

[The following statements are either wholly true or false. Indicate which by marking the proper spaces.]

1. The shortest of the four Gospels, written by Mark, contains only sixteen chapters. ☐ True ☐ False
2. Mark secured much of the material for his book from the apostle James. ☐ True ☐ False
3. Jesus baptized John the Baptist in the river Jordan. ☐ True ☐ False
4. For forty days and nights Jesus ate no food, without [illegible] ☐ True ☐ False
5. Jesus was severely criticized for healing the sick on the sabbath. ☐ True ☐ False
6. A parable is a short story which teaches an important lesson. ☐ True ☐ False
7. In the parable of the sower, four kinds of people are represented. ☐ True ☐ False
8. A man named Jairus once came to Jesus and requested him to come and heal his little son. ☐ True ☐ False
9. When the multitudes had been with Jesus for a long time and were hungry, he sent them home to their food. ☐ True ☐ False
10. On the Mountain of Transfiguration the twelve disciples were present with Jesus. ☐ True ☐ False
11. The disciples often argued among themselves about who would be greatest in the Kingdom of God. ☐ True ☐ False
12. Palm Sunday is the day upon which Jesus cleansed the Temple in Jerusalem. ☐ True ☐ False
13. Jesus told his disciples that they would have opportunities to witness for him before rulers and kings. ☐ True ☐ False
14. One of the disciples, named Judas, agreed to betray his Master for thirty pieces of silver. ☐ True ☐ False
15. Another disciple, named Thomas, denied that he had ever known Jesus. ☐ True ☐ False
16. Pilate, believing that Jesus was guilty of stirring up trouble among the people, sentenced him to be crucified. ☐ True ☐ False
17. The man who was released instead of Jesus was named Barabbas. ☐ True ☐ False
18. Two thieves were crucified at Golgotha at the same time Jesus was. ☐ True ☐ False
19. The cross is the symbol of death and defeat. ☐ True ☐ False
20. In order to follow Jesus and be our best, we must be careful what habits we form as youth. ☐ True ☐ False

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PART II

Underscore the best answer to each of the following questions by marking the proper square.

1. What is the meaning of the word "gospel" in the New Testament?
   - ☐ A story biography
   - ☐ A story which teaches a lesson
   - ☐ Good news
2. With what was Jesus principally concerned in all of his dealings with human beings?
   - ☐ Their physical health
   - ☐ Saving them [illegible]
   - ☐ The welfare of their persons
3. What is the first thing he told us to do in the Sermon on the Mount?
   - ☐ Be sure we are right and then go ahead.
   - ☐ Pay no attention to it at all.
   - ☐ Love our enemies so that no one will criticize.
4. What does it mean to be "poor in spirit"?
   - ☐ That one is glad to be careful about what he says
   - ☐ That one is full from being what he is and has no desire to be more
   - ☐ That one is very hard up
5. What is the most one of more important deeds?
   - ☐ Run away from them as quickly as you can.
   - ☐ Visit them often to help
   - ☐ Have no dealings with or trust in them
6. How can we prepare ourselves to receive the highest service to our fellow men?
   - ☐ By seeking some important position or job.
   - ☐ By serving well and faithfully where we are now.
   - ☐ By waiting patiently for larger opportunities.
7. What should we do about our mistakes and our failures?
   - ☐ Try to forget them.
   - ☐ Never mind that we have made them.
   - ☐ Repent, try again, and learn from them.
8. What does the cross of Christ mean to us?
   - ☐ That we must choose between the Christian and the heathen
   - ☐ That we have to make a choice between the old and the new
   - ☐ That God's love overcomes evil, and the old, and to all of us [illegible]
9. He [illegible] Jesus differ from other religious leaders in his [illegible]
   - ☐ He never tried to tell the multitudes.
   - ☐ He met death with no fear in his heart and mind.
   - ☐ He actually gave up his life for all men, including his enemies.
10. What is the strongest reason for not forcing the devil's ways on others?
    - ☐ It hinders the devil's power of [illegible]
    - ☐ It is an expensive habit.
    - ☐ It may [illegible]

Name _____ Date _____

6

15 INTERMEDIATE AND SENIOR CLASS January 9

Lesson Laboratory

Things to Do

[illegible] Read the third and fourth chapters of Mark. Do the pupils [illegible] of events in the life of Mark's other. Do [illegible] Do [illegible] Read the [illegible] of the [illegible] Explain [illegible] Jesus [illegible] Make [illegible] Jesus [illegible] Many of them are supplied by our children. Make a list of the most [illegible] which have for their [illegible] Would [illegible] be included on the list? (3) Find out what you can about [illegible] in both ancient and modern times. Write to John Lake, Inc., 115 Grand Avenue, Kansas City, Mo., for information about a famous [illegible] Perhaps you [illegible] would like to make a contribution to this work. (4) Get a map of Palestine. Locate the city of Capernaum from a Bible [illegible] Mark all you can about it. A helpful book can be [illegible] for all the apostles is H. V. Morton's *In the Steps of the Master.* Perhaps it is in your library. (5) Is there a Christian [illegible] in a second [illegible] of Supper school near you? If so, plan with your teacher to visit it.

True or False?

[The following statements are either wholly true or false. Indicate which by encircling the correct word.]

(1) Opportunity comes to [illegible] once in a lifetime. *True False* (2) Jesus was interested only in the souls of men; he cared nothing about their bodies or their minds. *True, False.* (3) Leprosy is a terrible disease which was not so common in the time of Jesus as it is now. *True False* (4) Jesus was always looking for sick people whom he might heal, but he [illegible] [illegible] [illegible]

Helping Others to Become Christians

An Article for the Leaders of Youth

By ROBERT EADS

YOU HAVE probably noticed that those who live close to young people tend to keep young in their thinking. Those "leaders of youth" who do not keep young soon find that they are no longer *leaders of youth*. Youth best wins other youth to Christ, but this fact certainly need not exclude pastors, teachers and adult counselors. Those who really know the mind of young people, or at least seek to know, can win them effectively.

No one method or single approach is valid for all. Each person we seek to win is an individual with a different experience. It seems clear that Martha and the Samaritan woman, that Peter, Zaccheus and Nicodemus each faced the claims of Christ upon his life under different circumstances. We must use whatever approach our honest Christian judgment tells us will be most helpful in a given situation. However, a wise youth leader will observe a few simple fundamentals.

Be Alert

With young people, a simple personal conversation about the claims of Christian living often proves to be effective. Pastors, officers, teachers and counselors will be on the alert for moments when individual young people will be especially sensitive to the Christian appeal. Perhaps it will be upon a birthday or maybe at the election to some new responsibility; it might be a time of personal or family adjustment. But beware of waiting indefinitely for "the best time."

Interest in such conversations can be stimulated by the wise use of youth evangelism leaflets. The Baptist Youth Fellowship has made available several especially effective ones.

One, entitled *What I Think of You*, is designed for thoughtful youth. It helps young people to analyze themselves and decide upon some religious convictions.

Another youth evangelism leaflet, entitled *Popularity*, touches most young people in a vital spot. It stresses the idea that popularity grows from a person always being his best self.

Be a Friend

Young people always welcome a talk with a friend, but they certainly resent anyone who assumes a "holier than thou" attitude. Those who approach an alert young person with an obvious desire to "convert him" probably deserve the rude jolt they will certainly get.

As one experienced pastor put it, "If you live with them, eat with them, play with them, hike with them, study, talk and think with them, you can win them." While that may not always be literally possible, being a true friend is an absolute *must*.

Be a Tactful Questioner

When you have secured your opportunity to talk with your young friend make sure that your conversation will be uninterrupted. Home privacy is best, or a quiet room where no distracting radio or unsympathetic guests will disturb you. Then come to the point. Nothing will be gained by delay. Young people really like to talk about their religious faith with someone who understands them and is natural and thoroughly sincere.

Try to get your young friend talking about himself and his point of view. Section 2 of the *Baptist Youth Fellowship Adventure Guide*, entitled "Helping Others to Become Christians," has practical suggestions for conducting a successful religious conversation:

"Assume: that the person being interviewed is a church member somewhere by asking, 'Where is your church membership?' or 'To what church do you belong?'

"Assume: that he has a Christian background in church school and home by asking such questions as 'Tell me about your Sunday school.' 'Where do you go?' Get him to tell about his childhood experiences.

"Assume: that he believes in Christ and expects to be a Christian by such a question as 'You do believe in Christ, don't you?'

"Assume: that he believes in God at least.

"Discover what his belief—whatever it is—means to him in actual life by such a question as 'How do you express your faith in God?'"

Dogmatic utterances and the lecture method seem ineffective with young people and adults, too, for that matter. It should not shock any minister or youth leader to learn that storming against the movies, dancing and card-playing does not affect many youth today. But when a young person comes face to face with the ethical teachings of Jesus, shown in the Sermon on the Mount, he faces a positive standard and can see clearly his need of personal repentance.

Thinking young people know that all is not well in the world. Through their school training and other contacts they feel conscious of social sin as well as personal sin, though they may not call it that. A good question to ask is, "How do you think we can bring about a better world in which to live?" Almost inevitably this social approach leads straight to the need of personal commitment to "The Way." When we approach young people with tactful questions we need not be dogmatic about the fact that "Christ is the only hope of the world."

Be Honest

It may seem strange to suggest to leaders of youth that they must be honest. There is too much shoddy thinking and not a little dodging of fundamental issues. One who does not possess ideals of personal and intellectual integrity cannot go far with youth. As one of our Baptist college presidents puts it, "Both the message and the minister must be intellectually worthy of respect."

Science is no God to be worshiped, but nothing will be gained by scoffing at generally accepted scientific truth, and the leader who ignores such truth finds himself at a disadvantage in dealing with youth today. Most young people have no interest in secondhand shibboleths and phrases, but they will grapple with fundamental life problems.

One who would reach the heart and mind of youth today for Christ must do so as a fellow seeker after truth with the humility of the apostle Paul, who honestly confessed that he had not yet attained, but was striving toward that goal that is in Christ Jesus.

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(Continued from page 37)

think it over and let you talk with him again later.

Evangelism Through Fellowship

One of the methods of evangelism as old as Christianity, that has at times been neglected as a conscious method of approaching our task, is evangelism through Fellowship. A group of Christian individuals through a shared experience, as during a "retreat" or an assembly—as their attention is directed through the use of prayer, group singing and the presentation of the Gospel by one able to speak to them in understanding terms—reach a higher spiritual plane as a group than any single member would individually. More than that, apparently indifferent persons who come into the life of this fellowship find their hearts strangely warmed and feel led to give more serious study to the claims of Christ than they might under other circumstances. Even "dates" take on a

(Please turn to page 42)

How Can We Reach the Young People Outside the Christian Fellowship?

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There would be somewhere in the church setup a live youth fellowship that the young people felt was their very own. (This does not exclude proper guidance from adult counselors.)

There would be discussions that really count, built around problems that perplex young people daily.

There would be proper provision for happy, wholesome good times.

There would be due attention to the interests of young people in the preaching and public worship of the church.

There would be a sympathetic, cooperative attitude on the part of the adults of the church.

Such a youth program can be counted upon to hold the young people it already has, and slowly but surely to reach some of the unreached—and hold them, too. It is not the fastest method, but it is the surest! How does the youth program of your own church score in this regard? At what points can it be bettered? Would it be in order to appoint a committee now to bring in proposals at your next meetings?

8. *Conferences, conventions, and summer camps may serve to impress deeply young people who have hitherto been indifferent or antagonistic to the Christian cause.* (This approach has already been illustrated in the plan of reaching key young people, referred to above. The summer camp was a major point in this strategy.) All of these alike afford a very intensive, highly concentrated religious experience within an environment as nearly ideal as possible. They actually give a person a taste of the richness of the Christian life. They permit him to know at first hand how satisfying it is to live in fellowship with man and God for a short while. Consequently, they are more convincing than lengthy arguments about the worth of the Christian life.

Can you think of any young people on the edge of the Christian fellowship but not in it, who might be invited to a forthcoming conference or summer camp under religious auspices? Will you plan now to invite them?

9. *Young people can form "deputation teams" to present the claims of Christianity to other young people.* This is an approach which has been used rather widely, particularly by college groups. Deputations have gone to evangelistic services, to hospitals and prisons, to ordinary young people's meetings, and in certain notable cases to the foreign field. There is no good reason why college young people should have a monopoly on this method.

Perhaps the central idea here should be that a few young people, to whom Christianity has come to mean much, undertake to share that meaning with others. They therefore offer to hold religious services, and also to be of help to local groups who are themselves endeavoring to reach the unreached.

It goes without saying that it makes a great deal of difference who the members of the deputation are. They should be real Christians, with some genuine firsthand experience of the worth of the Christian faith and life. And they should be real young people—sincere but not old before their time, and, if possible, leaders within their own natural circles of friendship. Are there any possibilities for "teamwork" of this sort in your community?

10. *In the final analysis, the truly Christian lives of young people within the church will reach the unreached perhaps more effectively than anything else.* This was true in the early church. "Behold, how these Christians love one another!" is what the onlooking pagans said. They could resist the Christians' arguments, but they could not resist their lives.

We must be "living epistles"—without "looking too good, or talking too wise." Without this, no amount of personal evangelism, no community censuses, no youth programs of the finest quality even will reach the unreached. Every time a Christian young person lives up squarely to his ideals in the classroom, on the gridiron, at a party, in the home, or anywhere else, he is being a personal evangelist. Every time he relaxes his ideals, he runs the risk of turning others away from the Christian fellowship.

11. *Young people can help other young people to be Christian by endeavoring to Christianize the social order in which they live.* The logic of this is as simple as it can be, although the Christian church—to its sorrow, be it said—has sometimes neglected it. All young people are caught in the framework of the social order. They are caught in it as fish are caught in a net. By it they are either lifted toward the Christian life, or else dragged down to a manner of life which is far from Christian. Accordingly, anything that we within the church can do by way of putting our Christian ideals into the life of the community, the nation, the world will *indirectly* help countless young people to be Christian.

This is what one might call "social evangelism." It attempts to reach individuals *by way of* the social order in which they live. It is not designed to take the place of the individualistic evangelism which the church has known so long, but rather to supplement it—and an invaluable supplement it is! At the same time that we are doing our level best to reach individuals one by one and claim them for the Christian fellowship, we now see that we must also do our utmost to redeem the social conditions that harm and destroy the lives of youth.

Your group, therefore, may well ask such questions as these:

What can we do in our community to solve the liquor problem in order to help other young people to be Christian?

What can we do to build a Christian economic system in order to help other young people to be Christian?

What can we do to provide a constructive use of leisure time in order to help other young people to be Christian?

What can we do to bring about world peace in order to help other young people to be Christian?

What can we do to break down racial and cultural barriers in order to help other young people to be Christian?

In short, there is no suggestion for social action contained in any of the "Christian Youth Building a New World" pamphlets which cannot be thought of as a means to evangelism. What social action is particularly needed in your own community? What community conditions are operating to pull young people down and away from the Christian life? What plans can you lay now for tackling these conditions within the next six months?

12. *Sometimes a community-wide effort will serve to make people church-conscious.* Such a concerted effort generally requires for its success the co-operation of all denominations. It involves such methods as newspaper advertising, the use of billboards, the radio, automobile stickers, addresses before civic clubs and the like. If planned carefully and carried through with dignity, a campaign of this sort helps to establish the church and religion in their rightful place in the community's life.

The foregoing list is not exhaustive. Some denominations make considerable use of special evangelistic services in the church and Decision Days in the church school. If these are traditional in your church, you will want to think through how they can best be used and what part you can take in them.

Perhaps you have others to add. When you have thought of all the ways possible, then attention should be given to some actual plans. What can you do? As individuals? As a young people's group? In conjunction with other young people's groups? What organization will you need? What dates on the calendar will you set aside for your effort? How will you build the newly reached young people into the church fellowship? Can you rest without doing something?

How About a Newspaper Party?

By DOROTHY HENDERSON

SO YOU would like to have a party? Well, now's the ideal time for one. The holidays are over and everybody's spirits have reached low ebb. A party will start the year with a flourish.

"But," the social chairman asks, "what kind of party shall we have? We would like something different."

"All right," I'll reply, "a newspaper party will answer your needs; it's timely, interesting and a peck of fun for a group."

First of all, how about some clever invitations to announce the forthcoming festivities? Type them out on a penny postal card in the form of a want ad. Your finished product will look somethink like this:

Wanted: _____ (name)
to attend a Baptist Youth
Fellowship party at _____ (time)
on _____ (date) at _____ (place)
Reward: A good time.

If all the group turns out (and it will), you'll have a crowd. The best way to handle the situation is to divide the group into two teams. Clip two pictures from the paper and cut them into pieces. Place No. 1 in the corner of all pieces of the first picture and No. 2 in the corner of all pieces of the second. Then when a person arrives, give him one of the slips. After all have come, they will begin by fitting the pieces together to form the completed pictures. Thus, all persons having slips with number one on them will find their slips fit together, and they will form team one. The others will do the same to form team two.

Play newspaper charades to start the evening. Clip out as many slogans as possible of products advertised in newspapers. You might choose, "It floats" (Ivory soap) or "Better Buy Buick." Pass out a number of these slogans to each team.

Now team one will look over its supply of slogans and choose what it considers the hardest for its opponents to act out. A specific person from team two will be selected by the first team to portray the slogan and the product while the other members of team two try to guess the slogan and product portrayed from the actions of the team member. The actor is not allowed to speak, but he may shake his head to indicate if his teammates are on the right track.

A judge, possibly a sponsor, will award five points to the person who guesses the product. The judge will also record the length of time it took to guess the complete charade. The maximum time permitted is three minutes.

Team two will then choose a person from team one to act a charade, and team one will try to guess. This continues until all members of both teams have acted. If you like, prizes may be awarded the team guessing the most charades in the least time and the individual gaining the most points.

Then there is another game called the news quiz that offers fun and education at the same time. Choose a hundred or more names of prominent persons and places in the newspaper and ask the teams to explain who or what they are. For instance, you might choose Sicily. The teams would then be asked to tell what it is in relation to the day's news. The group is still divided into two teams. A question will be asked one team. If it cannot answer, the question will be referred to the second team, and so on. A judge will give one point for each correct answer. Naturally, the side with the most correct answers wins.

If you still have time for another game, you might suggest a "March-of-Time" program. Each team chooses a current news event and acts it out in full with conversation. A team wins on the basis of the best presentation. It might be fun to break into smaller groups so there will be more competition.

"But what about prizes?" Miss Chairman is asking. That's easy, too. Give only a few simple prizes. A bag of candy kisses or some other chewy sweet makes a suitable team prize, and a humorous novelty is always acceptable for an individual prize.

After the games comes the big event of the evening—refreshments. What could be better than hot dogs and buns with all the trimmings you choose? Also select a hot beverage. Your choice will be based on availability and the tastes of your group.

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(Concluded from page 40)

new significance. Boys and girls discuss together the advantages of becoming a Christian. The informal and relaxed atmosphere goes far to make the service of Christ a "normal" procedure and his relation to all of living, more evident.

However, do not wait for a summer assembly to use this technique. A house party planned toward this end, a hunting trip or a hike ending with a quiet session of sentence prayers around an open fire, or the stilled fellowship of a group, gathered under candlelight in a home at the close of a public service—all of these present opportunities to use this method.

Evangelism by Contagion

One speaks of this method of Christian work through the medium of fellowship as "evangelism by contagion." In a Christian atmosphere of this kind it becomes normal to move on in one's Christian experience, if already a follower of Christ. And if some in the group have never made decisions it becomes expected that they should take the initial steps. In one such fellowship group after the conversation had turned in a natural way to the beliefs of Baptists, one of the boys turned to a friend and said, "I haven't responded to the invitation in the meetings, but I expect to before the week is over. I'm waiting until I can bring some other fellows with me." Thus unasked, he expressed a desire that had been implanted within him perhaps in the public service, but which had come to fruition in the informal, relaxed atmosphere of fellowship.

Evangelism Through Enlistment for the Program of the Church

If our church remains true to its God-given mission it will exist in all its departments and organizations for the twin purposes of winning people for Christ, and aiding them in their developing Christian life. While time and again the church and particularly its organizations need to re-orient themselves in relation to this, its primary reason for existence, it is usually true that to interest and enlist persons for attendance at church or for any of the activities of its organizations, *is basically to enlist them for evangelism.* Thus it is a contribution to the work of evangelism to interest or enlist a young person in the church or its organizations, for he cannot participate in any way without encouraging the church—in the degree that it is true to its mission—in its primary task of bringing men to a saving knowledge of Jesus Christ.

Enlistment After Evangelism

We need to make it plain that we have an interest in leading our young friends to a faith that by every standard is an intelligent one. This means there must be enlistment for study and also for service, because large growth is possible through the latter as well as the former. "Jesus made service not only the badge of rank but the condition of membership in his brotherhood."

Our work in evangelism with youth is one of THE great privileges and opportunities that has been presented to the Christian church.

"Thine Is the Power!"

THE PHYSICIANS read their papers on the manifestations and treatment of alcoholism in their usual technical jargon.

The guest speaker rose. In homespun midwestern accents that twenty years of public office and corporation law practice have not erased, he announced: "I don't need any notes. I learned about alcoholism the hard way." Medical muscles relaxed, but the interest of the doctors rose to a high point.

When he sat down half an hour later the doctors rushed up to give him their addresses. Would he mail them more information about Alcoholics Anonymous, familiarly referred to as A.A., a plan for redeeming drunkards that eliminates pills and drugs in favor of God?

As an A.A. beneficiary, Mr. Al-An (let us call him) naturally needs no notes in telling his story. Spreading the good news is an essential part of the program.

Hundreds of times he has told it: to dissipated men on state hospital beds despairing of God's forgiveness or indifferent thereto; to a neighbor in his own suburban village who can scarcely believe the speaker is the same man he was four years ago; to the teachers in the Sunday school of which he is now superintendent.

The Origin of Alcoholics Anonymous

Alcoholics Anonymous came into existence in 1934 when a New York stock broker decided that since neither physicians nor psychiatrists nor his own resolutions could make him stop drinking, he certainly could lose nothing by looking for help from a higher power. He found that when he put himself unreservedly into God's hands and tried to follow God's program of love and service, he could stay sober! He shared the discovery with other alcoholics. As one has told another, the number has grown to include well over 15,000 members in 235 cities of the United States. They believe that two-thirds already have laid the foundation for permanent recovery. More than half have had no relapse. There are no dues or fees. The

The cure of chronic alcoholism, though frequently beyond the power of doctors and psychiatrists, is not beyond the power of God.[1]

only requirement for membership is an honest desire to stop drinking. Members are anonymous only to the public. To one another they are Bill and George and Helen.

By a spiritual approach they have overcome an illness for which science has failed to find a specific cure. Many doctors now believe that alcoholism is a disease to which certain persons, by physical and mental make-up, are susceptible. These persons find it beyond their human power to control their craving for drink.

No one knows better than Mr. Al-An the tortures such a condemned man undergoes. Disappointment over losing a lawsuit of international interest launched him on a five-year period of problem drinking that hospitalized him forty-one times. He saw heartbreak in his wife's eyes, saw his two young sons becoming strangers to him, asked himself, "Why do I hurt them like this?" and resolved over and over never to take another drink. Sometimes he stayed sober for a few weeks and then, for no good reason, went on a spree that would last several days. When in 1940 it appeared to his doctor, his family, and himself that he was doomed to die a drunkard, he considered suicide. Just then a new book called *Alcoholics Anonymous* fell into his hands and with it came his first hope.

Mr. Al-An read how one hundred persons as deeply enslaved to liquor as he was, had learned to live normal and sober lives by adherence to a simple program of twelve steps combining the best thought that religion, psychology, and psychiatry could offer.

The Twelve Fundamental Steps

These twelve steps, still insisted upon without deviation by Alcoholics Anonymous, were as follows:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Made a decision to turn our wills and our lives over to the care of God *as we understood him.*
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God *as we understood him,* praying only for knowledge of his will for us and the power to carry that out.
12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Let Mr. Al-An tell the rest of his story. To hear how he adopted the A.A. program is to hear the story of all A.A.'s, for while differing in details their experiences are essentially alike.

A Personal Testimony

"Even in personality, alcoholics are much the same," Mr. Al-An begins. "The potential alcoholic usually has high-strung, sensitive, neurotic tendencies requiring more careful childhood training than the average child. With undue harshness, unwarranted pampering, or complete lack of intelligent parental understanding and control, he develops the pattern of emotional immaturity. Although usually possessing high ideals and aspirations, he is handicapped by his self-centered attitudes.

"It is because of this inner conflict—this deficient, frustrated personality—that alcohol is so attractive to him in the early stages of his drinking. A few drinks and he feels fine. His shyness and timidity and feelings of inferiority and inadequacy disappear. He feels able to face his realities and problems. Of

[1] This informing article, telling of the successful work being carried on by Alcoholics Anonymous, has been made available to BAPTIST LEADER by the International Council of Religious Education, for whom it was prepared at the request of its special Staff Associate in the field of Social Education.

course, it is a false adjustment that has to be supported by deeper and deeper phases of alcoholic indulgence.

"As the periods of intoxication multiply it becomes harder to sober up. Now he drinks to escape from reality which has become too unpleasant to bear. Will power, love of family, self-respect are of no avail in curbing the extent or duration of his intoxication. Despair, shame and self-pity drive him lower and lower. He wants to get all the way away and not come back. He will not listen to doctor or minister."

Why, then, did Mr. Al-An, and the hundreds of others like him, heed the advice of Alcoholics Anonymous? Because the fellow giving the advice had been over the same road! "He was once as bad off as I! What worked for him may work for me—at least it's worth a try."

"From that point on," Mr. Al-An testifies, "the most hopeless alcoholic is on his way to recovery, provided only that he sincerely wants to get well and will put forth a real effort to do so. Perhaps fifty per cent of the battle is won when he understands why drink has been so attractive and why he must reorganize his life on a complete nonalcoholic basis.

"The other half of the struggle depends largely upon the ability of the person to hold himself to a new program of living which takes the place of the old alcoholic order of things. He must turn his will and his life over to a Power greater than himself. I approached this religious phase of the A.A. program with fear and foreboding and finally complete bafflement. I prayed earnestly for forgiveness, but I was so in the 'doghouse' with the God of my childhood faith that I could make no semblance of contact. Discouraged, I very nearly threw the whole twelve steps overboard. Yet I did not want to die a drunkard; I believed my only hope was the A.A. program, religion and all. I kept trying.

"After setting aside fifteen minutes each morning for meditation and prayer, I came to the startling realization that I had no mature or adequate conception of God. Gradually my thoughts evolved around the word power. I began to think of God as a spiritual power or presence 'in whom we live and move and have our being.' But how to feel that power?

"One morning I had difficulty in tuning in my radio for a devotional program. When finally the dial flooded the room with beautiful sacred music, the thought came to me that the program had been there on the air all the time and that the only trouble was that I had not properly tuned in. If only I could tune in with God!

"Another morning, after three months of meditation and soul searching and confusion, I heard outside my window a bird singing as though his heart would break. That bird was in tune with God! Although having no roof over his head, he was not bothered about the possibility of rain before night. No doubt he was covered with lice. Yet he was greeting the new spring day with a song of courage, and joy in his heart. If only I could bring myself to the same mental attitude of that little bird, would I be in tune with God? I well knew that God's program of living meant a spirit of good will and brotherly love, a genuine desire to be kind and helpful and to make those about me happy. Certainly it could not be that simple, and yet it was worth a try.

"I left my study and went into the kitchen where my wife was preparing breakfast and I gave her a hug and a kiss and began helping her cook the bacon and set the table. As we worked and talked together I noticed certain bird-like tones come into her voice, reminiscent of happier days. With the knowledge that I was bringing joy to my beloved wife, I began to feel happier than I had been in fifteen years.

"My two fine sons, almost of high school age and practically unknown to me, came down for breakfast. I gave them both a hug and shoved them about in a playful manner. During the meal when I asked about their school work, they looked at me in amazement. When at last they realized some change had come over me, they responded in friendship. And there in my own family circle, simply because of my changed attitude, I began to have a spiritual experience. Before, I had been cross and self-centered; just getting over a drunk or worrying about when I would go on another. Yet in fifteen minutes, while in tune with God and by living his program, I was able to turn my home circle from something sordid and depressing into a little bit of heaven here on earth!

"As I hurried down the street to catch my train, I chanced to look back and there my wife and two boys were waving at me from the bedroom window. That had not happened for a long time and I praised God through my tears. Then and there my experimental faith ripened into genuine and profound belief and I 'turned my life and my will over to the care of God,' as I offered up a prayer for guidance to do his will. A heavy load fell from my shoulders. I felt like a new person.

"More than three years have passed since that wonderful morning. Each day my faith in God and my understanding of his power to remake the lives of men have increased. I have not only been able to let drink alone but my entire life—personal, home and business—has been changed completely. I can say truthfully these have been the happiest and most constructive three years of my life."

A Changed Man

Part of this constructive urge finds expression in Mr. Al-An's church school activity. He believes that the A.A. program embodies the fundamentals of a living religion which he wants to share with the youth of his community. Remembering his own childhood, when he collected a string of medals for perfect Sunday school attendance, but met God only as a mighty judge whose side he must be on when he died, Mr. Al-An seeks to give boys and girls a broader view of religion—one that might have saved him from his adult pitfalls. He is encouraged by the fact that ministers and priests are recommending A.A. to problem drinkers.

Mr. Al-An reads every worth-while religious book that comes out, then passes it on to his church school teachers. Once a month he calls together his staff for a devotional discussion. With his new-found zest for life his energy seems inexhaustible. Inestimable hours he gives to A.A. work. A telephone call at midnight may hurry him to a state hospital. When he takes a man out on parole, he keeps watch over him until the critical adjustment period has passed. Mrs. Al-An never knows when two or three such guests may descend for dinner. Sometimes a new member stays in the Al-An home for several weeks. So grateful is Mrs. Al-An for the miracle A.A. worked in her family that cheerfully she prepares meals and shares her husband's company with a shoe salesman or mechanic.

Each Tuesday evening Mr. Al-An meets with four hundred of his fellow A.A.'s for a cafeteria dinner, followed by a program of "testimonials." This reporter attended a meeting recently. One feels instantly the current of understanding and boosting that sweeps from one to another—clerks, office girls, dentists, attorneys, journalists, laborers, housewives. People who would never have met in the same drawing room, here mingle in complete informality and social equality. All are eager to tell their story, laying bare their inmost souls if it will help someone else. They have not merely separated from liquor—they have found a way of life. Hope and patience and laughter are here and a God one can talk to.

The meeting closes with the Lord's Prayer from the hearts of Catholics, Protestants, Jews, and A.A.'s with no creed except belief in a Higher Power. Perfectly the spirit and program of Alcoholics Anonymous reflect that prayer. "Forgive our trespasses — thy will be done—lead us not into temptation—for *thine is the power.*"

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Gospel of the Son of God: Studies in Mark

AIM: To follow Mark's vivid account of our Lord's many deeds of power and love with a view to creating and deepening the desire and purpose to be followers of Jesus and unselfish servants of our fellow men

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council The outlines are copyrighted, 1942, by the International Council of Religious Education and are used by permission

LESSON I—JANUARY 2

Jesus Begins His Ministry

Mark 1:1-22

Mark 1: 9-22

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

KEY VERSE: *Repent ye, and believe the gospel.—Mark 1: 15*

TO BE READ EACH DAY

Dec. 27. M. The Beginning of the Gospel. Mark 1: 1-8
Dec. 28. T. Beginnings in Judea. Mark 1: 9-13
Dec. 29. W. Beginnings in Galilee. Mark 1: 14-22
Dec. 30. T. Beginnings Among Samaritans. John 4: 4-10
Dec. 31. F. Beginnings Among Greeks. Mark 7: 24-30
Jan. 1. S. In the Beginning. John 1: 1-5
Jan. 2. S. "Jesus Is the Son of God." 1 John 5: 1-5

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Papias, bishop of Hieropolis in Asia Minor (*ca.* A.D. 125), stated that John Mark wrote the Second Gospel. He explained that the evangelist was not a follower of Jesus during Jesus' earthly ministry, that he had not even heard the Lord speak, but that he received the story from Peter's lips. And the good bishop insisted that John Mark was careful to have all his data correct. We note that the Gospel reflects Peter's enthusiasm for the Master (Matt. 16: 16; Luke 9: 33), and his attitude toward the wonders of Jesus' ministry. Peter himself said that Jesus was "approved of God . . . by miracles and wonders and signs" (Acts 2: 22).

Something About John Mark

John Mark is identified as the son of Mary in whose "large upper room" (Mark 14: 15) Jesus and his disciples ate their last Passover together in Jerusalem. Then the room continued to serve as a meeting place for the disciples (Acts 1: 13, 15).

John Mark will also be remembered as the one who went part way with Paul on his first missionary journey (Acts 13: 13), and later joined his cousin Barnabas (Col. 4: 10) on a preaching tour (Acts 15: 37). Later, we find him with Paul (Philem. 24), and with Peter (1 Peter 5: 13).

Although we are free to assume that Mark received many of the details of his story from Peter, still we need not think of him either as taking the apostle's dictation, or as writing without the leadership of the Holy Spirit. The personality of Mark, his rare ability as a writer, and his deep evangelistic purpose are visible in the writing.

Mark showed literary skill closely akin to that of a modern newspaper reporter. He introduced more details than the other Gospel writers did. For instance, in his story of the paralytic, lowered through an opening in the roof, he alone told of the great crowd about the door. (Cf. Matt. 9: 1-8; Luke 5: 17-26.) He wrote the story of the feeding of the five thousand in considerably greater detail than either of the other three Gospel writers. (Cf. Mark 6: 32-44; Matt. 14: 13-21; Luke 9: 10-17; John 6: 1-14.) The same is true of Mark's accounts of the Gadarene demoniac (Mark 5: 1-20), the stilling of the tem-

pest (Mark 4: 35-41), the death of John the Baptist (Mark 6: 14-29), and the healing of blind Bartimeus (Mark 10: 46-52). Mark told of Jesus' deeds, but quoted his words less than the other writers.

Mark knew how to pick out human-interest slants for his story. He is the only Gospel writer who spoke of Jesus as showing "anger" (Mark 3: 5). Where Mark described how Jesus predicted his crucifixion, he graphically related the disciples' reaction: "But they understood not that saying, and were afraid to ask him" (Mark 9: 32).

First Impressions of Jesus

The opening chapter of Mark enables us to consider Jesus in the light of first impressions.

The first impressive fact is that Jesus came from Nazareth of Galilee (Mark 1: 9). Among the Jewish intelligentsia in Jerusalem, Galileans were generally regarded as strong of arm and quick of temper. The term "Galilean fool" was current there, as much as the term "hayseed" is used in some centers of urban provincialism here. Galileans were strong nationalists. It was Judas "of Galilee" who rose up in the days of enrollment (Acts 5: 37). There was food for thought in Nathanael's question, "Can there any good thing come out of Nazareth?" (John 1: 46).

Baptism with a New Meaning

It is equally significant that Jesus came to John to be baptized. At John's hand baptism was a Jewish rite which symbolized repentance in preparation for the coming of the divine order (Matt. 3: 6-12; Luke 3: 10-17). Jesus greeted the new order in the spirit he advised for other men.

Long before John's day, the baptismal rite had been a custom among Jews and in Gentile nations. Baptism in a variety of forms had been practiced to symbolize inner cleansing. John and Jesus gave it a much deeper and broader meaning. They heralded a "baptism of repentance" (Mark 1: 4), in preparation for the great new day of God's grace. Thus, Jesus came into the movement by way of baptism, in recognition of his nation's turning to God, and in order to identify himself with John's ministry, but not out of a sense of personal moral guilt.

Jesus' Wilderness Temptation

Just as Jesus' experience cannot be evaluated except in the light of his attitude toward baptism, so his temptation (Mark 1: 12-13) will mean little except as we understand the joy that must have come to him at the moment of the messianic announcement. The description of the temptation is very short and vivid. Change stones to bread; take an unethical short cut to world dominion; make a spectacular exhibition and thus convert the nation overnight—these were Satan's very plausible suggestions. Jesus' answer was "No." He set his face toward a ministry of suffering and a laborious teaching process.

Jesus a Leader and Organizer

Jesus assumed leadership in the kingdom of God movement when John, the original leader, dropped out (Mark 1: 14-15). A convincing test of his greatness of character is his having remained subordinate to John so long as the forerunner was free to lead. But Jesus was also conscious of his own mission. He did not feel under compulsion to carry on exactly as John had done (Mark 2: 18ff.).

Such assumption of responsibility by Jesus was the first strong evidence of his unique ability as a leader and organizer. He called others to share in his responsibility (Mark 1: 16-20). We gain further light on his character from a study of the type of men whom he selected to be his aides. Not one of them, so far as we have a record, had any formal training for the work Jesus wanted him to do. Furthermore, they were not in a position to receive such training. They were businessmen and artisans with family obligations—just old enough in most cases to make a sudden change of routine seem utterly impractical and impossible. By any standards that we can devise, they were not "picked" with care. There were two pairs of brothers, four from one business firm. The men were called while at work and while tired and discouraged over the utter failure of a "fisherman's luck." Jesus called for an instantaneous response and exclusive loyalty; they gave both.

Jesus the Teacher

Finally, it is to be noted that Jesus opened a teaching ministry (Mark 1: 21-22). And what a teacher he was! The people were astonished at the authority with which he presented his case. His name goes down as the greatest of all great teachers. "Never man spake like this man" (John 7: 46), was the verdict of officers of the law, who thought well of his teaching because they could understand it. To learned and ignorant alike, Jesus' words are clear. The main reason why Jesus could finish his ministry so successfully was that he started it right.

Next Quarter

Life and Letters of Paul

ADULT TEACHER

By Howard K. Williams

■

During the next three months we shall study selected events in the life of Jesus as recorded in the Gospel of Mark. It would be well to read this Gospel through at once, in order to see it as a whole. Note its brevity, its movement, its straightforwardness. The shortest of the Four Gospels, Mark relates in clear, simple style the principal events of Jesus' earthly life. It is the Gospel of action; it portrays Jesus as a man of action.

The Purposes of the Gospels

A brief statement of the purpose of each of the writers of the Four Gospels is in order in this introductory lesson. Briefly, these purposes are as follows: Matthew tells of Jesus the King; Mark of Jesus the Servant; Luke of Jesus the Redeemer; John of Jesus the Son of God. Matthew wrote to the Jews, to show how Jesus fulfilled the promises of the Old Testament. Mark wrote to the Gentiles, to show how God came down to work among men in the person of Jesus. Luke wrote to all mankind, to show how this God-Man is the bridge between God and man. John wrote to the entire world to show how God speaks to the soul of man in the divine Word. Remembering the purpose of each, we can see why there are differences in approach to the life of Jesus. Matthew and Luke alone tell of his early life. Mark begins with Jesus as a man, ready to serve. John begins with Jesus who existed with God—indeed, who *was* God—long before "the Word was made flesh, and dwelt among us" (John 1: 14).

Introducing Jesus

In the first eight verses of his Gospel, Mark writes of John the Baptist, forerunner and herald of Jesus. It was John's privilege to announce the good news of the Coming One. The glad tidings of the Old Testament would be gathered up and fulfilled in Jesus, who was about to make his appearance in Judea.

Note the meaning of the names used here in verse 1. "Jesus" was the personal name by which the Son of God was known to his friends. It was his *human* name. "Christ," which means "Anointed One," is equivalent to the word "Messiah." It is the *official* name of Jesus as the fulfillment of Old Testament prophecy; of the hope of Israel and of all men. "Son of God" signifies the deity of Jesus, and marks the difference between him and every other man. Jesus is divine, not in the sense that all men are made in the divine image,

but in the special sense that he is the very Son of God.

Now, it was this Jesus, foretold by the Old Testament prophets, whom John the Baptist heralded. Mark, therefore, takes up the story of Jesus' baptism, which signalized the beginning of his active ministry.

John thought of himself only as a voice, a herald. He called on men to make ready "the way of the Lord," to prepare for the Coming One. In deepest humility, and in recognition of the greatness of the Coming One, John thought of himself as unworthy to perform even the humblest service for him. "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

The Baptism of Jesus

While John carried on his busy ministry at the fords of the Jordan, preaching the gospel of repentance and baptizing in the Jordan all who confessed their sins, Jesus was in Nazareth contemplating his lifework. Then one day Jesus himself came to the place where John was baptizing. Supplementing Mark's brief report with the fuller account in Matthew, we learn that John at first demurred, but yielded when Jesus insisted on the necessity of fulfilling all righteousness. Then John baptized him. Baptism was for Jesus, not the symbol of death to sin and resurrection to a new life, as it is for us, but the rite by which he made formal entrance upon his life-giving ministry. His life was free from sin, he needed no repentance; yet he would identify himself fully with John's ministry, and so begin the work for which he had come into the world.

That John's baptism was immersion is so clearly shown even in this brief account that only the willfully blind can miss it. Apart from the word "baptize," which always has that meaning, is the pictorial phrase, "coming up out of" the water. Any other so-called "method" or "mode" of baptism hides the beautiful portrayal of death and burial with respect to the old life, and of resurrection to the new life with Christ.

"Thou art my beloved Son, in whom I am well pleased." Thus did the voice from heaven approve the baptism of Jesus the Son of God. He had taken the initial step of his redemptive ministry among men. In a somewhat similar sense, the believer, too, may through complete obedience to the will of God hear the voice of divine approval. Having come to God through genuine repentance and faith, the believer, too, may rise from baptismal waters to sense the heavens opened.

The Temptation of Jesus

Characteristically Mark makes the account of the temptation brief, but exceedingly powerful. As do the writers of the other Gospels, he places the temptation immediately after the baptism, which undoubtedly is the right order. Jesus was tempted immediately after he had formally dedicated himself to his public ministry.

As soon as a person openly confesses Christ in baptism, the Tempter flings down the challenge, "So you are a follower of Christ, are you? We shall see!" Then a young Christian need not think it a strange thing if his lot seems harder after he has openly confessed Christ as Lord than it was before.

To resist and to overcome temptation is one way to develop strong Christian character. Rugged characters, as well as rugged bodies, oftentimes are products of struggle against adverse circumstances. Men in the armed forces of the nation are subjected to exacting tests, to strenuous exercises and drills, in order to make their bodies strong for the services that may be required of them. They do not go to the training camps in order, as we say, to take things easy, or to have a good time. They go there to learn to be good soldiers, and to be good soldiers requires discipline.

"You are the Son of God, are you?" the Tempter cynically challenged Jesus. "Well, we shall see!" "You are a follower of Jesus, are you?" he says to the Christian. "Well, we shall see!"

One by one Jesus met the Tempter's challenges. Then it was that "angels came and ministered unto him." What a beautiful picture! At his baptism Jesus had seen the heavens opened and had heard the Father's voice of approval. Now, having successfully met the Tempter, angels came to minister unto him. And so it is with Christians. After complete obedience—approval; after victory over temptation—the blessings of heaven.

The Preaching of Jesus

Jesus now was ready to begin preaching. So he took up the message of imprisoned John, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Have I truly repented of my sins, or have I tried to excuse myself because of them? Do I believe, or do I only profess to believe the glad message of the gospel? These are questions that every man must answer in the light of the teachings of Jesus.

Come . . . follow . . . go. These are the three great words of the gospel. No one is a complete Christian until he has obeyed all three. First, one must *come* to Jesus; second, one must *follow* Jesus; third, one must *go* wherever Jesus requires. How thoroughly have we obeyed?

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

After years of contact with human suffering and long vigils of concern over human agony, Jesus came out of seeming obscurity with a flaming new message and program. He was convinced that the purpose of life was to help create the family of God, where all men would dwell with the Father and with one another in filial affection.

So Jesus was prepared to take up his work when he suddenly appeared to John by the Jordan and asked for baptism. Mark passes over the entire boyhood of Jesus, when he was passing through his formative years and was being trained in the rich traditions and doctrines of his people. Yet, Mark makes plain the fact that Jesus had gone through a deeper, more important preparation than any formal training could give. Let us examine some of the ways in which that preparation is here made apparent.

Developing the Idea

In the first place, Jesus was prepared because he was ready to yield utterly to the Father's will. This willingness was symbolized by his baptism. Concerning the details of Jesus' baptism, we Baptists seem to have the facts on our side. Certainly, Paul thought of baptism as immersion; otherwise the sixth chapter of Romans would have no meaning. "Therefore we are buried with him by baptism into death: . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 4-5).

There is one meaning that baptism by immersion expresses more eloquently than words can ever utter: that is, it portrays the willingness on the part of the individual *to let the whole of self be completely submerged in the will of God.* Leslie D. Weatherhead tells us that in ancient times certain Saxon warriors requested the privilege of holding their right arms out of the water as they were baptized. The right arm was their sword arm, and they did not want their consecration to God to interfere with their fighting. But God wants no partial commitment. He wants *all* of us. Jesus was prepared to give his all. And so he requested baptism of John, that he might symbolize to the multitudes his willingness to let all of self be completely submerged in God's will.

In the second place, Jesus was prepared for his mission because he had

thought out his message. There is no greater evidence of Jesus' courage than that contained in Mark 1: 14-15. John graphically had preached on one text—a text which he illustrated by pointing to the sin of Herod Antipas, who was living with his brother's wife. John's preaching was embarrassing to Herod, and so Herod ordered John's arrest. When Jesus heard of John's arrest, Mark tells us that immediately he came into Galilee, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye" (Mark 1: 15). But that was precisely John's text, for John had been saying, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 2). Jesus dared to proclaim John's message once again in the very territory in which John had been arrested for preaching it. But, in addition to John's text, Jesus went on to say, "and believe the gospel." Jesus knew something about God that John did not know. Jesus knew of God's abounding love. He knew the good news of God's redeeming grace that was to be revealed in him. Jesus was prepared, not only to talk of judgment, but to tell of love—God's love that is greater than all our sins. He was prepared for his mission, because he had thought through the message that God would have him give to the world.

In the third place, Jesus knew he was not completely prepared to carry on his work until he had chosen some disciples to help him. The one qualification he had demanded of them was a willingness to follow him. He did not ask that they be educated, or trained. If they were willing, he knew he could prepare them for carrying on his task that he would eventually have to lay down. He did not say to them, "Follow me, and be fishers of men." He said, "Follow me, and I will make you fishers of men" (Matt. 4: 19). He would see to their further preparation.

Here, then, are the steps in preparation for discipleship. Win them; train them; use them. *Win them;* for willingness to follow Christ is the first requisite. *Train them;* for we need to know, as did Jesus, the message we proclaim to the world. *Use them;* for a Christian who is not active for his Lord misses valuable training, namely, the training that comes through experience.

Discussing the Problem

1. In what ways did Jesus train himself for his task?

2. How may Christians today prepare to live the Christian life?

3. How can the present-day Sunday school be made more effective in training Christians to be good disciples?

4. Are most Christians prepared to explain their faith? Explain your answer.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

This quarter should provide one of the most delightful teaching periods you have ever experienced. The teaching material in Mark is perfectly suited to intermediates. Young people of this age are going through the stage of hero worship. Jesus of Nazareth, the hero of Mark's Gospel, will indeed challenge their admiration and devotion; for he is, as Edwin Markham once said, "the hero of the battling universe." Mark pictures him as just that.

Begin the class session with a discussion of the author and his book. Make John Mark a real character, a virile young man who is enthusiastic about Jesus. Point out the sources of his material and their credibility. In examining the book, call attention to its conciseness, its style, its purpose, and the use which was made of it by the writers of the other Gospels. Full information on these matters can be obtained from almost any Bible commentary or introductory study on the New Testament.

After the introduction, examine the first twenty-two verses of chapter 1. Speak briefly about the work of John the Baptist as the forerunner of the Messiah. Then take up the baptism of Jesus. Point out that although others are baptized after the remission of sins, Jesus was baptized to mark in this public manner the beginning of his mission as the Son of God. God's approval is indicated by the Spirit's descending and calling him the "beloved Son." Make clear to the pupils the symbolism of baptism. Refer to Romans 6: 4. Explain also that although Baptists do not believe that baptism constitutes regeneration, they do believe that it "becometh us to fulfil all righteousness" and that there is no valid "mode" of baptism other than immersion.

The second incident of the lesson is the temptation of Jesus in the wilderness. It would be well to have the pupils read a fuller account of this important experience of Jesus in one of the other Synoptic Gospels. No more beautiful or discerning treatment of the temptation has appeared than the recent book, *A Dialogue in the Desert,* by Gerald Heard. This writer treats the temptation event as a fierce struggle within the soul of the Master. Your pupils will be conscious of the struggle between good and evil in their own souls; and Jesus will be very real to them if they understand that he, too, felt an inward conflict.

Jesus called other men to help him to carry on his work on earth. He still must depend upon others to do things for him. That is the meaning of Christian discipleship: learning of him, doing the things which he himself did, and telling others about him. Impress upon your pupils the truth that their pastor and their Sunday school teacher are trying earnestly to carry on the work of Jesus and are looking to him for help and guidance. Future ministers and teachers must come from Sunday school classes, and it may be that someone in your own class will feel, as you teach this lesson, his first call to become a "fisher of men." Just as Jesus called his first disciples, he still is calling men and women, boys and girls, to follow him in lives of service. Some he calls to become full-time missionaries and ministers; others he calls to serve humanity in other professions and kinds of work. But all who are called are called to serve.

Truth in Action

Insist that the pupils read the Gospel of Mark through in its entirety at the beginning of this quarter. Let them get the whole story first, so that they may be better prepared to understand the setting of the various lessons that follow. It might be well on this Sunday to give each pupil who will agree to read it during the week, a copy of Mark's Gospel. Individual copies can be secured for one cent each from any Baptist bookstore.

Although only four disciples are mentioned in this lesson, it would be a good time to have the pupils learn the names of all twelve disciples. Something also should be learned about each one of them—his occupation before he became a disciple and what finally became of him. The influence of these men on the whole course of human history justifies giving them considerable attention. Only one of the twelve failed; the other eleven "turned the world upside down." Pictures of them should be found and examined. Note the suggestion concerning pictures for the quarter in *Intermediate and Senior Class,* under "Things to Do."

In closing the class session, emphasize that a life of service is the only life that is truly successful and happy. Perhaps you will want to discuss certain questions. Is it true that one cannot be great unless he has rendered a great service? In what ways can humanity be served today? Are there not services to be rendered in the business world, the political world, the educational world, as well as in the realm of organized religion? Does a young person have to wait until he has become more mature in order to begin living a life of service? What things should be done for others in the home?

LESSON 2 — JANUARY 9

Jesus Busy with His Ministry of Love

Mark 1:23—2:14

Mark 1: 32-45

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

KEY VERSE: *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—John 9: 4*

TO BE READ EACH DAY

Jan. 3. M. Ministry in the Synagogue. Mark 1: 23-28
Jan. 4. T. Ministry in the Home. Mark 1: 29-34
Jan. 5. W. Ministry of Prayer. Mark 1: 35-38
Jan. 6. T. Ministry of Preaching. Mark 1: 39-45
Jan. 7. F. Ministry by Evangelism. Mark 2: 1-7
Jan. 8. S. Ministry by Enlistment. Mark 2: 8-14
Jan. 9. S. Ministry of the Messiah. Isaiah 61: 1-6

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Jesus had come to give men what they needed most; and at the time and place they were woefully in need of a good doctor (Mark 1: 32-34). In a land where hygiene was unknown and disease widespread, "all the multitude resorted unto him" (Mark 2: 13), because he was their only hope. When he undertook to relate his ministry to Old Testament prophecy, he drew upon the words of Isaiah (Isa. 61) which pictured the Messiah as the embodiment of the best in the practice of medicine, social work, and the gospel ministry (Luke 4: 18ff.; cf. Matt. 11: 3-5).

By his own interpretation, his work was earthly as well as heavenly. There may have been in his life a good deal of the practical effect of the carpenter shop in which he worked with apparent success, for he was referred to as "the carpenter" (Mark 6: 3). He inherited from Judaism the spirit of philanthropy, magnified it in his own person and program, and then passed it on to his followers. It has never ceased to hold a prominent place in the church's life. His aim could be expressed in terms of service: "The Son of man is come to seek and to save that which was lost" (Luke 19: 10). He was never so busy with his teaching ministry that he had no time for acts of kindliness. His doctrines and his deeds were parallel.

Man of Prayer

Praying occupied a large place in his brief ministry as described by the Four Gospels. There are thirty-five records of his having prayed, plus some appeals to his followers that they pray also. There was nothing formal or seasonal in his praying. He prayed at his own baptism (Luke 3: 21). Before choosing his twelve disciples, he spent a whole night in prayer on a mountainside (Luke 6: 12). The transfiguration occurred while he and three disciples were on a mountain where they had gone to pray (Luke 9: 28). In the Garden of Gethsemane Jesus fought a battle of prayer (Matt. 26: 36-45; Mark 14: 32-42; Luke 22: 39-46). His first word on the cross was a prayer—but not for himself (Luke 23: 34). In the record of the last twenty-four hours of his earthly ministry, including the crucifixion, we find twelve references to prayer.

Indefatigable Worker

The energy with which Jesus pursued his work is a marvel to the discerning reader. In the reference before us Jesus is described as having completed a hectic day's work running well into the night (Mark 1: 32). In the morning, "a great while before day," he was in a desert place praying. Later the disciples came to him. There seemed to be no question in their minds where he would be. They found him ready for another busy day's work. These verses suggest that he must have been physically well equipped. The story of the cleansing of the Temple supports this conclusion. Traffickers fled before him without even stopping to pick up their money.

Great leaders of men are usually well above the average in physical ability. Moses at the age of eighty assumed the greatest piece of political and military leadership listed in the Bible, and he continued it for forty years. Paul was a marvel of human endurance. He spent twenty years traveling under primitive conditions that made each mile laborious if not perilous. Furthermore, he suffered physical hardship that would have broken an ordinary man in a few weeks. The best modern parallel is the life of David Livingstone, who spent thirty years on a trek through swamps, jungles, deserts—enduring sickness and fatigue and eventually dying on his knees in prayer. He succeeded in spite of physical ailments.

Great leaders, however, are not always muscular giants like Samson and Saul. Quite often their strength lies in a superabundance of nervous energy, as in the case of Paul or Gandhi. Whether Jesus was of muscular or nervous type, he was clearly stronger and more able to endure than were most men. His brief ministry was not so violent as Paul's or Livingstone's, until he came to the last twenty-four hours when he suffered all the indignities and tortures

that a pagan court and pious enemies knew how to devise. But those hours were intense beyond comparison with any other life we might review. The sixth chapter of John is a typical page from his work schedule. Without any rest or interruption he crossed the Sea of Galilee; fed the five thousand; walked on water; averted an attempt to crown him king; taught, discussed, argued; and was finally deserted by multitudes of his followers.

Jesus engaged in a fast through forty days and nights (Luke 4: 2). The record of the wave of asceticism that came upon the church a few centuries later is filled with accounts of men and women who became morally depraved and insane under the strain of attempting to do what Jesus did so successfully. He could not have been the lily-fingered, feminine person depicted by much religious art. When one considers the hourly vigor with which he did his work clear to the end, there appears a physical reason why the Roman soldiers, coming to the cross to administer the *coup de grace*, found him already dead. His strenuous ministry had burned his vitality away.

Something within him drove him to work. The same was true of Wesley, who preached 50,000 sermons in fifty years, and Moody, who interviewed personally 750,000 persons in thirty-five years.

Touches of Technique

Mark's first story of a miraculous healing illustrates Jesus' healing technique and attitude at several points. The leper's confidence that Jesus could heal him is impressive: "If thou wilt, thou canst. . . ." It is interesting that Jesus was "moved" with compassion. There has always been a difference between a sympathetic person who weeps easily over trouble, and the one who is moved to do something about it. Jesus' response to distress was always action. "God so loved . . . that he gave" (John 3: 16).

Notice also the way Jesus used his hands in healing. First, he "touched" the leper. Something in the way he used his hands caused the biographers to keep referring to them. They were unforgettable hands—the hands of a carpenter and of a leader of men. Little wonder the artists have made free use of them. Certainly they were disciplined hands—not always raised in pious benediction. They could fondle the heads of little children or overturn tables filled with unholy gain in the Temple. When he healed Peter's wife's mother, he first took her by the hand and helped her to sit up (Mark 1: 31). Citizens of Bethsaida brought a blind man to him asking him to "touch" the man (Mark 8: 22). Women asked him to touch their children (Luke 18: 15). In one of his familiar summaries Luke tells that on a night of healing Jesus "laid his hands on every one of them, and healed them" (Luke 4: 40).

A Secret

After he had healed the leper, Jesus asked the grateful man not to tell what had occurred. Jesus made this request because of his certain knowledge that his work would be misunderstood. He had to exercise care at that point. After the feeding of the five thousand, the people were ready to come "and take him by force, to make him a king" (John 6: 15). But he had to slip out of their sight. Mark contains several of his warnings not to tell of his messiahship. (Note Mark 3: 12; 5: 43; 7: 36; 8: 26, 29; 9: 9, 30.) In Mark 1: 43, Jesus merely sent the leper to perform the rites a Jew was required to perform under the circumstances (Lev. 14: 2ff.).

Inescapable Popularity

Crowds were constantly pressing upon Jesus (Luke 5: 1). The word "multitude" is one of several that are characteristic of the Gospel writers. In telling of Jesus' life, they use the word more often than all the Old Testament writers combined, although the total writings in the latter case bulk eight times larger. Whether Gebhardt was right or wrong in painting the picture of Jesus as a fiery, gesticulating preacher —reminding one of the street evangelist of today—he was certainly right in picturing the effect of his preaching on a hillside audience. The artist's picture entitled *Sermon on the Mount* (1903) shows several kinds of reactions as Jesus preaches. Most of the congregation, numbering a hundred or more, are listening eagerly and sympathetically. But there are men on the outskirts who evince no approval whatever. Some look bored, some angry, and some as if they are prepared to "settle matters" with the preacher at the close of the meeting. But the crowds kept coming (Mark 3: 7-8; 7: 24; Luke 8: 17; 12: 1; John 12: 19).

Jesus the Great Physician is the family doctor to all the families of the earth, a specialist in diseases of the body or the soul. He may be called at any hour of day or night. He answers the call of persons eagerly. He comes at once, either alone or in company with one of his many helpers—physicians, nurses, social workers, ministers, teachers, any who, like him, go about doing good. His diagnosis is always correct, and his cure is sure. Because others come to Jesus through the testimony of those whom he has healed, then we who have experienced his healing power may in turn direct others to him.

ADULT TEACHER

By Howard K. Williams

■

Jesus lived a busy life. Demands upon his time and energy were never-ending. First of all were the needs of his disciples, which were of vital importance to the entire future of his ministry. He must instruct them in the principles of his kingdom and prepare them to take up the work when time came for him to lay it down. Then there were the needs of the multitudes who followed Jesus wherever he went. They were as sheep without a shepherd. They wanted food for their bodies, light and guidance for their daily lives. Perhaps above all else they felt the need of friendship, understanding, the outgoing interest of someone who could help them. Jesus met all these needs and more. He was more than a friend of the multitudes; he had compassion on them; he wanted them to have life in abundance.

The Blessing of Activity

The normal person likes to be busy. A baby, a growing boy or girl, a youth, a middle-aged person—all like to be busy. Even in old age a normal person likes to be doing things, and frequently the lament of aged persons is lack of strength to do what they would like. Indeed, one of the deepest satisfactions of life lies in doing something worth while.

Jesus devoted himself to doing his Father's will, which was to bring people back to God, to seek and to save that which was lost. His whole life was based on that purpose. So when we speak of Jesus as being busy, we think of him as being busy in that sort of ministry. Then let every Christian ask himself: In this busy life, *what* keeps me busy? How busy am I in trying to do Christ's will? Note that Jesus, busy as he was, had time to go to the place of worship on the sabbath. He had time also to minister to human need.

Ministering to Human Need

The busy ministry of Jesus brought him close to the needs of people wherever he went. Many of these needs were physical as well as spiritual. There were the lame, the palsied, the leprous, the blind—scores and hundreds of suffering people who trusted him for healing and a new opportunity to live. To all these needs Jesus ministered, not for display, not to prove his claims, but to fulfill his purpose to serve the total needs of man. In healing the paralytic he made it clear that physical healing alone was not enough; that of even greater importance was the forgiveness of sin (Mark 2: 10-11).

In this lesson we shall consider several of Jesus' miracles.

1. *The unclean spirit.* Jesus was in Capernaum, his adopted home, and as was his custom he went to the service of worship in the synagogue on the sabbath, a good example for us all. Invited to say a few words on the passage of Scripture read for that day, he quietly and convincingly spoke of the things he knew. Unlike the dogmatic Pharisees who constantly mouthed the sayings of others, Jesus spoke with an authority all his own. So impressive was his teaching, that a man in the synagogue who had an unclean spirit cried out in fear, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?" Then Jesus rebuked the unclean spirit and commanded it to come out of the man. Jesus gave the man a chance to live an honorable, upright life. This miracle so astonished the people that *immediately* the fame of Jesus spread through all Galilee.

2. *The fever.* Leaving the synagogue, Jesus went home to dinner with Peter. When they entered the house, however, instead of finding dinner prepared, they found illness and the anxiety that illness causes in the home. Peter's mother-in-law was suffering of a fever. Then someone told Jesus what was wrong, and Jesus "took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them."

Sin is like a fever; it keeps us from serving. Men and women whose lives are under the influence of sin cannot serve their fellows, until Jesus comes, takes them by the hand, and raises them up. He saves us that we may serve.

3. *The leper.* The book, *Who Walk Alone,* by Perry Burgess, gives the reader a vivid insight into the leper's lot, and helps one to understand the miracle of cleansing of lepers at the Master's touch. The book relates the story of a veteran of the Spanish-American War who contracted leprosy. As a consequence, he was cast out of his home, his occupation, his town, his synagogue. He was truly an outcast.

Sin is to the soul what leprosy is to the body—a hideous disease that robs men of the best things of life and casts them into a living death. Jesus alone can cleanse a man from sin. No wonder the cleansed man could not keep the miracle to himself. No more can a redeemed man keep the miracle of his cleansing to himself.

4. *The paralytic.* Here was a man so helpless that he had to be carried. Physically he was useless. Yet Jesus restored him to usefulness. In like manner he restores the useless soul to usefulness. He makes life meaningful and worth while.

5. *As the sun was setting.* The helpfulness of Jesus' ministry is beautifully though briefly portrayed in Mark 1: 32-34. Outside Peter's home the crowd had gathered at the close of day. Let us picture the scene: the mystery of the day when the sun was setting and shadows were creeping over the earth; Jesus quietly speaking a word of comfort and tenderly laying his hand on this one and that as the needy people came near him for help; at the touch of the Master's hand the coming of new life and new hope to the diseased, the afflicted, and the discouraged. The scene is one of Mark's characteristic portraits of Jesus.

Would today that the world, ravaged by devils and disease, might come to Jesus, so that it might feel his healing touch and hear his words of life!

Serving with the Master

Jesus came not to be ministered unto but to minister, and he commands us to follow him. Indeed, we cannot follow him unless we also minister. Read carefully the story of the paralytic carried by the four (Mark 2: 1-12), and note the force of the word "they." Underscore the word, and then read the passage. ". . . *they* come unto him, bringing one sick of the palsy, . . . *they* could not come nigh . . . *they* uncovered the roof . . . when *they* had broken it up, *they* let down the bed wherein the sick of the palsy lay. When Jesus saw *their* faith, . . ."

Who were "they"? They belong to the host of unknown helpers who make this world a sweeter, better place in which to live. They belong to those of whom Daniel spoke when he said, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3).

When Jesus saw *their* faith, he healed the helpless man. It does not matter that we do not know their names. The man was healed. That matters most.

In our churches, our communities, our nation, our world, it is work that matters. The other evening a fellow minister said, "My church has been hard hit this week. The hand of death claimed two of our members. One was our leading member financially and every other way. He had money, brains, and spirit. The other was a very poor man, but one who was faithful to every meeting of the church. To both of these Jesus will say, 'Well done, thou good and faithful servant.' "

We know a great deal about John and Peter and Paul. We do not know even the names of the four who brought the helpless man to Jesus. But, after all, we are measured according to the use of that which is entrusted to us.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

In a little book with a big message, entitled *The Silent Billion Speaks,* Frank Laubach, a modern missionary leader, tells of his experience in teaching illiterates in various parts of the world to read. "If you sit down beside an illiterate as your equal," he writes, "your heart overflowing with love for him, and with a prayer on your lips that you may help him to a new vision; if you never frown or criticize, but look pleased and surprised, and praise him for his progress, a thousand silver threads wind about his heart and yours."[1]

Often, Dr. Laubach points out, those he taught would want to know how much it would cost them to learn to read. He would reply, "I do not want any pay. I have learned this from Jesus. He spent all his time helping people free of charge. From the moment he awoke in the morning until he closed his eyes at night, he was looking around asking whom he could teach, or heal, or encourage, or defend, or save. I think that is a beautiful way to live. If we were all like Jesus, this world would be a paradise. So I thought I would try helping people just because I love them. And I have discovered the secret of happiness! When I am teaching you it makes my heart sing. When I have finished teaching you, I want you to go and teach your neighbors. Don't take any money for it, and your heart will sing! Brother, we have found the secret of happiness."[2]

Developing the Idea

The first chapter of Mark gives ample evidence that what Dr. Laubach says of Jesus is true. Mark is so impressed with how much Jesus did for other people that almost the first things he tells about in his Gospel is the way Jesus went about doing good. Jesus not only talked love—he lived it. One is given the impression that the day in Capernaum described by Mark is a typical day in the life of Jesus. Always he was busy helping other people.

The church today may well return to this program of Jesus. There is the same danger today as that to which the Pharisees succumbed. We must guard against being professional in our dealing with human needs. It is too easy to turn our community needs over to the "case worker"; to give our money

[1] Frank Laubach, *The Silent Billion Speaks* (New York: The Friendship Press, 1943). Used by permission.
[2] Frank Laubach, *op. cit.*

and "call it a day." It has truly been said that "the only irresistible gospel is love in action." The more we serve others in love, the more we will be following the example of him who was Christianity's first and greatest "personal worker."

A slogan the church might well try to live up to is: "A church that dares because it cares"—a church that dares to challenge sin because it cares about those who are victimized by it; a church that dares to promote a program of missions both for the world and for its own immediate neighborhood, because it cares for those who need Christ and the church. A caring church is bound to be a working church. And a church that cares and whose members go about doing good will be a winning church—winning men through its love to the higher love of the Master.

Jesus, however, never let himself get so involved that he had no time left to pray. Life is like breathing. We breathe out and we breathe in. Both are necessary to our respiration. It is not by working alone, nor by prayer alone that we accomplish most for God's kingdom. It is by combining the two—work and prayer—that we achieve most for our King. When we give ourselves in service, we need to "breathe in" inspiration and vision and strength by moments of quiet meditation and prayer. "All work and no play makes Jack a dull boy," we say. Certainly, all work and no prayer makes a Christian less effective than he should be. Unless we keep close to the source of our strength, we will soon lack the spiritual drive that we need for our task. Prayer without a program of action denies God a channel through which to answer our prayers. A program of action without prayer will exhaust our spiritual energies. Jesus, therefore, took care to slip away "a great while before day" so that he could be alone with his thoughts and with God.

Not all decisions are between good and bad. Sometimes we must choose between the important and the more important. We sometimes have to say no to the little things so that we can say yes to the bigger things that should engage our attention. We can be busy and not accomplish all that we should. Prayer can help us evaluate our tasks and help us to do the works that mean most to others and to our God.

Discussing the Problem

1. Is the church today doing enough to serve the community?

2. Which is the more important thing to do—that which will arouse popular enthusiasm, or that which will accomplish the most lasting results?

3. How can you do more for your Lord by helping others?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Remember throughout this quarter that you are teaching a book, not just selections from a book. This means that at the beginning of each class session it will be necessary to review briefly what has gone before and to sketch connections. Note how this is done in *Intermediate and Senior Class.* Perhaps you will want to go into the subject more fully than the limited space of that quarterly permits.

Read all the lessons in *Intermediate and Senior Class* some weeks ahead of time in order to be ready to carry out their suggestions, particularly those under the heading, "Things to Do."

Today we are offering to the pupils a new type of test, the true and false test. Probably you and your pupils have become familiar with such tests in the public school or through popular radio programs. Tell them that this test, and other tests which will appear throughout the quarter, should not be done until near the close of the class period. Have your own quarterly marked ahead of time so that scoring can be done quickly. The correct answers for this week are as follows: (1) false, (2) false, (3) true, (4) false, (5) true, (6) true, (7) false, (8) false, (9) true. Be sure to point out that while a part of a statement may be true, the whole must be marked false if any part is false.

Great stress should be laid upon the truth that Christianity looks upon the individual person as a whole. It values body, mind, and soul. The individual must, therefore, take care of and develop his body, his mind, and his soul, in order to be a well-rounded Christian.

For biblical background, you will need a Bible dictionary, a commentary, a concordance, and books on the life and customs of the time of Jesus. You will find an excellent map of Palestine in the front of *Intermediate and Senior Class.* Make large use of the other Synoptic Gospels, assigning corresponding portions for parallel reading. A harmony of the Gospels, or a parallel outline such as is found in many good teachers' Bibles, will be helpful.

Regardless of what teaching helps are available, however, chief attention in the present lesson should be directed to the actual text of Mark's Gospel itself. By all means secure at least one modern translation of the New Testament—Moffatt's, Goodspeed's, Weymouth's, or Montgomery's. Occasionally it will be helpful to have one pupil read a verse from the King James Version and another pupil read the same verse from a modern translation.

Remember that the principal aim for this quarter is a thorough understanding of Mark's Gospel as a book. Encourage the pupils to keep a notebook during the whole quarter. In the front of it, sufficient pages should be reserved for an outline to be made Sunday by Sunday. However helpful the reading and studying of selected portions of the Bible may be, the study by books will certainly prove more fruitful. If the teacher will put the outline on the board ahead of time each week, the lesson period need not be consumed by this part of the work. Allow for individuality in the notebooks. Perhaps a pupil will illustrate the outlines.

Truth in Action

In discussing problems of our times, we frequently hear people say what Washington or Lincoln would do under similar conditions. Of course, the truth is that these great national leaders of the past would, if they were living today, modify many of their views and adjust themselves to the new conditions. They are heroes of the past. In no sense are they our contemporaries. When it comes to Jesus, however, the situation is different. W. A. Smart has recently written an excellent book entitled *The Contemporary Christ,* and W. M. Horton has written one called *Our Eternal Contemporary.* These two titles suggest much truth. Jesus is not simply a hero of the past; he is our contemporary.

Jesus' ministry of healing, preaching, and teaching—the beginnings of which we study today—has been continuous through the ages. Our great hospitals for both the physically and the mentally ill represent a continuation of his healing. The churches of the world, with their able preachers, represent a continuation of his preaching. Our Sunday schools, Baptist Youth Fellowship, Christian schools and colleges—all represent a continuation of Christ's teaching program. Point out this truth to your class. Give special attention to our own Baptist institutions and the support which your church gives to them. Make your pupils feel that whenever they make a contribution to an orphanage, a hospital, or a Christian school, they are helping to carry on the ministry of Jesus.

Finally, lead the pupils into giving some thought to their future lifework. Help them to understand that in choosing a lifework they should give more attention to the service which they can render than to the income they can earn. Fortunate is the youth who learns that the service motive is indeed greater than the profit motive and that there is real joy in active service.

LESSON 3 — JANUARY 16

Jesus Answers His Critics

Mark 2:15—3:35

Mark 2: 23—3: 6

2: 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

3: 1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

KEY VERSE: *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matt. 5: 11*

TO BE READ EACH DAY

Jan. 10. M. The Question About Feasting. Mark 2: 15-17
Jan. 11. T. The Question About Fasting. Mark 2: 18-22
Jan. 12. W. The Question About the Sabbath. Mark 2: 23-28
Jan. 13. T. Healing on the Sabbath. Mark 3: 1-6
Jan. 14. F. Recipients of Jesus' Mercy. Mark 3: 7-12
Jan. 15. S. Blasphemy Against the Holy Spirit. Mark 3: 22-30
Jan. 16. S. Doing the Will of God. Mark 3: 31-35

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

It was natural for Jesus to run into resistance and misunderstanding. Other Bible characters had done so. The people accused Moses by saying that he had "put a sword in their hand to slay us" (Ex. 5: 21). Official religion ordered Amos out of the north country (Amos 7: 10-17). Isaiah was told in advance that the people's hearts would be "fat," their ears "heavy," and their eyes "shut" (Isa. 6: 10ff.). Jeremiah first encountered serious resistance in the person of the chief officer of the house of Jehovah, who put the prophet in stocks (Jer. 20: 2).

Resistance and Misunderstanding

Jesus faced resistance from many sources and for a variety of reasons. Members of his own family thought he was not publicizing his ministry effectively enough (John 7: 2-4). His intimate friends, led by Peter, thought they ought to dissuade him from his intention to suffer and die (Matt. 16: 22). Peter went so far as to rebuke him for his view. Pious Jews resented his practice of mingling freely with sinners (Matt. 9: 11). Pharisees and disciples of John the Baptist could not understand why Jesus did not require his disciples to fast (Mark 2: 18ff.). Scribes were sure he had gone too far when he proposed to forgive a man's sin (Matt. 9: 3). His disciples were surprised to find him talking with a Samaritan woman (John 4: 27). When he announced himself as the Messiah, his home-town friends tried to kill him (Luke 4: 28-29). He was criticized because his disciples did not wash their hands (ceremonially) before eating (Matt. 15: 2). The whole sixth, seventh, and eighth chapters of John present an argument between Jesus and the tradition-bound Jews who wanted to stone him. And, as today's lesson suggests, Jesus' attitude toward the sabbath was a frequent cause of discord.

Sabbath in History

The sabbath was a day of rest. The name is derived from a Hebrew word, *shabhoth*, which means "to break off" or "to desist." The sabbath made its appearance in the Bible by two routes: first, God's act of resting when he had finished creating the world in six days (Ex. 20: 11); and, second, a memorial of the day on which the Israelites were delivered from Egypt (Deut. 5: 12ff.). In order to insure a complete interruption of the work program it was specifically provided that the call to rest should apply to beasts, servants, and sojourners as well as to householders (Ex. 23: 12).

Violations of the rules of the day were punishable with death (Ex. 31: 14-15). The sabbath was to be a sign between God and the children of Israel (Ex. 31: 17). From the start it had the sanction of God. At its first mention in the Bible, Moses assured the people that if they went to find manna on the seventh day they would find none, and that what they held over from the sixth day would not spoil (Ex. 16: 23-30). They were even forbidden to kindle a fire on the seventh day (Ex. 35: 3). One case of the death penalty for sabbath violation is on record. A man caught gathering sticks to build a fire was stoned to death (Num. 15: 32-36).

Ezekiel said, in writing during the Babylonian captivity, which started 586 B.C., that the troubles into which the Jews had fallen were due to their disregard of the sabbath (Ezek. 20: 12ff). (Cf. Ezek. 22:8; 23: 38; 44: 24.) After the Babylonian captivity Nehemiah undertook to restore sabbath observance. He and the Jerusalem elders decreed that if peddlers from near the city brought in their wares on the sabbath they must be boycotted (Neh. 10: 31). Then Nehemiah ordered the gates closed so that peddlers could not get in. He even threatened to lay hands on them outside the gate if they persisted in coming (Neh. 13: 15ff.).

Elaborate Rules

The rabbis supplemented the brief Old Testament statements regarding the sabbath with elaborate and highly detailed

rules covering two whole divisions of the Talmud. They conceded that to do good on the sabbath, even if it entailed hard work, was right. This was the basis of Jesus' insistence that "the sabbath was made for man" (Mark 2: 27).

In Jesus' day, the disciples abided by the custom of meeting in the synagogue on the sabbath to listen to the reading of the law and the prophets and to hear learned speakers (Mark 1: 21; Luke 4: 16ff.; 13: 10ff.). This practice of participating in the synagogue service on the sabbath (Saturday) was continued in the early church (Acts 13: 14; 15: 21; 17: 2). Before many years, the practice among Christians of meeting on the first day of the week to commemorate Jesus' resurrection became current (Acts 20: 7; 1 Cor. 16: 2). It was called the Lord's day (Sunday). So the observance of both Saturday and Sunday was followed by Christians for some decades, until a total break of the church with Judaism caused the two to be merged into one. Sunday then became the Christian sabbath.

Jesus' Critics

The question of the propriety of doing the things Jesus did on the Jewish sabbath came from persons in whose eyes he was a radical innovator. In the reference given in today's lesson (Mark 2: 23-28) the criticism was not upon the disciples for their having taken the grain from the field—that was specifically sanctioned by law (Deut. 23: 25)—but for their having taken it *on the sabbath.*

The reference Jesus made in answering the charge against him is still a most familiar one. It was the case of Abiathar (or Ahimelech), the priest at Nob to whom David fled for food. There was nothing on hand but shewbread, which David persuaded him to give for the relief of the outlaw soldiers (1 Sam. 21: 1ff.).

Jesus' familiarity with the Scriptures is here indicated. The shewbread to which he referred was considered extremely sacred. It consisted of twelve unleavened loaves, each one made of one-fifth of an ephah of fine flour. They were laid upon a table in the Holy Place, one upon another in two columns of six each. After a week they were to be removed and eaten by the priest within the precinct of the sanctuary. For persons other than priests to eat the shewbread was considered the height of sacrilege, since it was hallowed bread. Even in the case of David and his men, it was necessary for them to certify that they were ceremonially clean before the priest felt free to give them the holy bread.

The argument of Jesus in this connection was that if David was justified in setting aside one restriction of the law in the interest of human need and common sense, Jesus was justified in setting aside another on the same ground.

Sabbath Healing

In Mark 3: 1-6 the question was whether or not healing was a violation of the sabbath. Jesus had plenty of precedent for performing a necessary act of kindness on the sabbath. Once when he was healing a sick woman on the sabbath (Luke 13: 10-17) and the ruler of the synagogue challenged the propriety of the act, Jesus defended himself by citing the current custom of taking animals to water on the sabbath, "And ought not this woman, . . . be loosed from this bond?" he argued. In a somewhat similar story in Matthew 12: 12 his conclusion was that it is right to do good on the sabbath.

The break between Jesus and traditionalists was now so complete that the Pharisees, the most religious of the Jews, and the Herodians, the most irreligious, buried their animosity toward each other and joined hands to plot Jesus' destruction (Mark 3: 6).

The meaning of Jesus' words and attitude is simply that the sabbath is not an end in itself. He said that man was not made for the sabbath, but that the sabbath was made for man. He was not speaking against the sabbath, but was giving it the basic meaning it deserved. He was historically correct. Originally the sabbath had two human needs in mind; the need for rest and the need for worship. Men, beasts, and the land would all be benefited by having periods when the daily routine of life could cease for a time. And men needed time to renew contact with God. In order to make the day of benefit to any it had to be participated in by all. It was always understood that the activities of the day ought to be entered into freely and voluntarily by every man; but the Hebrews saw the human need of its universal observance so clearly that they made it mandatory upon all. They argued that it must be mandatory upon all to insure benefits to all.

The fact that Christians use Sunday instead of Saturday for their sabbath need not alter the purpose of the day nor the urgent necessity for its observance. If the meaning of the day were properly understood, it could be made a time of national revitalizing of the highest value. The blue laws which made sabbath observance mandatory among the Jews, and at times among Christians, largely have died out. But there still is the pertinent question whether any person should be allowed ruthlessly and ignorantly to rob the nation of the vastly increased efficiency that would come if the sabbath were fully and properly observed.

ADULT TEACHER

By Howard K. Williams

■

The tendency to judge or criticize others adversely is one of the common failings of man. We all find ourselves doing it. The Pharisees and other leaders of the Jews were censorious critics of Jesus. Seeing his growing popularity, they feared the loss of their own. John said, "He must increase, but I must decrease." The Pharisees said, in effect, "We must increase, even if we must kill Jesus." We have to be very careful lest in our hearts we become murderers through our criticism of others.

Eating with Sinners

Knowing that Jesus and his disciples had eaten in company with many publicans and sinners, the scribes and Pharisees asked, characteristically, "How is it that he eateth and drinketh with publicans and sinners?" Jesus answered, "They that are whole have no need of the physician." A doctor goes into the hospital or into the home where sickness is, not because he likes sickness or even the people who are sick, but because he wishes to alleviate suffering.

Levi belonged to a very greatly disliked class of people, the tax collectors. They were not paid for collecting taxes, but rather they paid the government for the privilege of collecting the taxes. Then they proceeded to collect from the people all the money that they could get. All above the requirement of the government the tax collectors kept for themselves, frequently an exorbitant amount. It was while Levi was engaged in this nefarious work that Jesus called him and he accepted the call. To follow Jesus meant loss of money, loss of his job, and a complete break with the past. But to the eternal credit of Levi, he chose Jesus. Not only so, but he invited Jesus to dinner and Jesus accepted the invitation. Levi also invited some of his friends. The result was that the Pharisees were shocked that Jesus should sit at such a feast. Hence their question and Jesus' answer.

If Jesus had accepted Levi's invitation because he liked that sort of company, the Pharisees might have had reason to question his wisdom; but when Jesus gave his reason, they should have changed their minds toward him. Church members who congratulate themselves on having friends who are not Christians may well ask themselves why. To choose such friends because of their habits, their attitudes, their manner of living, is to choose unwisely. But to choose them with a view to leading them to accept Christ and to unite with the church is to choose wisely and well. In

that way Christians are the salt of the earth, the light of the world.

Fasting

As the Pharisees watched Jesus daily, in an effort to catch him doing something that he should not do, they singled out his habit of eating; in particular, his practice with regard to fasting, which was prominent in current religious devotion. It seems that Jesus paid little attention to the many rabbinical forms which the scribes and Pharisees observed with marked regularity. The Pharisees had carried the practice of fasting to such extremes that one of them, we remember, boasted as he prayed in the Temple that he fasted twice a week. Over against this practice Jesus preferred the spirit of the publican who smote his breast and prayed, "God, be merciful to me a sinner."

Jesus answered the criticism about fasting by saying that the presence of the bridegroom is a cause of great rejoicing, as a wedding should be a time of rejoicing. When the wedding party leaves and those remaining feel lonely at their loss, then they may feel too sad to eat and fasting becomes natural.

Now, if a man fasts in order to give health to his body, or clarity to his mind, or to do someone some good, then fasting becomes a good and sensible thing. But if he fasts, just to fast, then fasting becomes a meaningless form. There are times in the service of the Lord when our hearts are weighed down, and we do not feel like eating. Then it is that fasting becomes meaningful and useful.

Moreover, Jesus answered the question of fasting by his reference to patches and old bottles. His religion is too big and vital for meaningless forms; it could not be used to patch the well-worn garment of Judaism; it could not be confined to the wineskins of the old religious order. Always Jesus wanted his hearers to understand that vital religion is more than the observance of forms and ceremonies; that it pertains to matters of spirit and character and life.

So we can understand why Jesus considered of little or no importance religious practices that the scribes and Pharisees considered above all things else. Theirs was a religion of form and ceremony; his was a religion of spirit and life. They emphasized the punctilious observance of this regulation and that; he emphasized the conscientious practice of righteous ways of living. Their religion was a burden and a stumbling block to the people; his was a gateway to new and abundant living.

Using the Sabbath

Another cause for criticism was Jesus' attitude toward the sabbath. Among the Jews of Jesus' day the laws concerning the sabbath were very intricate, many of them meaningless. The Pharisees, knowing these laws and watching Jesus, saw that he paid them little attention. One day the critics saw Jesus and his disciples walking through a field of wheat, and observed that the disciples took some heads of wheat, rubbed out the grain between their hands, and ate it. To the Pharisees, of course, this was work, and work of any kind was prohibited by the petty regulation with which they had hedged about the sabbath. So they asked Jesus, "Why do they on the sabbath day that which is not lawful?"

Jesus answered by saying that even David broke the law by eating sacred bread, and the Pharisees found no fault with him. Then why find fault with these disciples who merely desired to satisfy hunger even as David had done? Besides, for what purpose was the sabbath, anyway? Was it meant for a burden or a help? Was man made for the sabbath, or was the sabbath made for man?

Dr. Erdman rightly laments how surprising and saddening it is to see this saying of Jesus misunderstood and misinterpreted in the interest of desecration. He reminds us that there are those who suggest that by this saying Jesus abolished the sabbath, or transformed it from a holy day into a holiday.

The sabbath was made for man, but of what significance is man? Man has an immortal soul. Jesus is Lord of the sabbath. Any use of the day which ignores these two great facts, the soul of man and the Lordship of Jesus, is wrong.

Again, the Pharisees watched Jesus, to see whether he would heal on the sabbath. They sought another opportunity to catch him in a trap.

Jesus knew their motives, and he answered them with a question which, if they had not given the obviously right answer, would have made them appear ridiculous. "They held their peace," but they planned murder in their hearts. Yet from the synagogue that day there went one glad man whose hand had been restored.

The Effect of Criticism

1. *On Jesus.* Jesus withdrew. What else could he do under the circumstances? His best efforts were misinterpreted. Yet he did not cease work.

2. *On Jesus' so-called friends.* Read verse 21. Influenced by adverse criticism, even the friends of Jesus failed to understand him.

3. *On Jesus' enemies.* Their criticism stirred up an antagonism that made the critics impervious to the saving power of Jesus.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

One of life's most difficult experiences is to be Christian in the face of criticism, particularly if the criticism is unjust. Yet, every Christian needs to learn to take criticism in his stride, for criticism is one of the inescapable facts of life. If we do anything at all, someone will criticize the way we do it. If we do nothing, we will be criticized for our indolence. There is no doubt that fear of criticism has compromised more convictions, toned down more prophetic utterances, stopped more good programs before they ever got started, than almost any other single force in life.

No person really likes to receive criticism. And yet there is danger if we try to make all our actions so innocuous that we escape it. Jesus once said to the disciples, "Woe unto you, when all men shall speak well of you!" (Luke 6: 26). That statement, of course, does not mean that we should deliberately invite criticism. It does mean that we should guard against being so negative that our lives do not offend even those who are critical of goodness.

Developing the Idea

Jesus certainly spoke out of experience when he counseled the disciples to stand firm in the face of criticism. No one was more fiercely or unjustly criticized than he. In this world, to succeed is usually to experience criticism from some jealous source, and as Jesus succeeded in drawing the common people to him, those who resented his popularity immediately sought to criticize everything he did. They overlooked the good he was doing, and criticized the way, or the time, in which he did it. But Jesus had a reason for everything he did, and because he felt he was right, he went ahead and healed the man with the withered arm, and ate with publicans and sinners, and did the many other things for which they were unfairly criticizing him.

Not all criticism is bad. Sometimes criticism can help us to see faults to which we might otherwise be blind. "Are you criticized?" asks E. Stanley Jones in a recent book. "Then if the criticisms are true, correct the thing criticized. Make your critics 'the unpaid watchmen of your soul.' . . . If the criticisms are false, then let them make no difference in your attitude toward the critic. Let your thoughts of him turn to prayer. Out of the injustice you will

wrest a moral victory. You will have no enemies for you will have no enmity."[1]

The first thing, then, to do with every criticism is to ask, "Is it true?" If it is, then we should ask what we can do to correct the thing criticized. But suppose the criticism is unjust. Then there are two possibilities. Either we can let it rankle in our hearts and make ourselves miserable by resenting the one who has criticized us; or we can refuse to hate our critic, but, as Dr. Jones suggests, let him be the object of our prayers and so turn a threatened defeat into a victory.

Notice that Jesus gave a reason for everything he did. When others criticized him for forgiving sins, he asked whether it is better to talk about the disease or to get at the sin that was the cause of it. When they criticized the action of his disciples, he showed that no less an Israelite than David himself had set a precedent for it. When they criticized him for eating with publicans and sinners, he asked who needs a doctor most, the sick or the well. When they condemned him for healing on the sabbath, he asked which is better to do on the sabbath, to do good or evil, to save life or to kill. In other words, he always knew first that he was right, then he went ahead regardless of criticism or applause.

No person can please everybody all the time. And if the commendation of the crowd is the only criterion by which we decide our actions, then we are in a sorry plight indeed. A crowd can change its mind overnight. The same crowd that shouted "Hosannah" one day, yelled "Crucify him" before the week was out.

Babe Ruth is reported to have said: "Most of the people who really mattered were not famous. Nobody ever heard of them except those who knew and loved them. I knew an old priest once. He was not trying to please the crowd. He was only trying to please his own immortal soul, and so fame never came to him. I'm listed as a famous homerunner, yet beside that man who was so gentle and so wise, I never got to first base." Babe Ruth knew the fickleness of a crowd. They cheered him and booed him in the same game. Here he is paying his tribute to one who refused to let the crowd make up his mind for him. If our conscience says that something is right, and if the Bible backs up our conscience, then we need not fear to go ahead—no matter what others may say.

Discussing the Problem

1. What convictions do we tend to compromise most for, fear of criticism?

2. Can we love a person who criticizes us?

[1] E. Stanley Jones, *Abundant Living* (New York: Abingdon-Cokesbury Press, 1942). Used by permission.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

This lesson is closely connected with that of last Sunday. In the last verse of last week's Scripture text, brief reference was made to the calling of Matthew to be a disciple of Jesus. The fact that Jesus thus had stepped over social lines caused an increase in the criticism that began when he told the paralytic that his sins were forgiven. But when the scribes and Pharisees observed that the disciples of Jesus were not fasting regularly and that he and his little group were not scrupulous in keeping the petty regulations regarding the sabbath, they no longer kept to themselves their criticisms, but openly expressed opposition to Jesus' conduct.

It is always easy for conscientious people to criticize others. Because they are conscientious, they are not able to see that conduct different from their own can possibly be better. Therefore, they tend to become self-satisfied and complacent—moral snobs. To point out this fact does not imply that one should not be conscientious, should have no moral standards or principles, or should be so broadminded as to condemn nothing. But it does imply that one should always be able to recognize the greater good in another, should be tolerant of different methods of doing good, and should not jump quickly to the conclusion that those who hold different views are less conscientious than oneself.

Intermediates will catch this point quickly. They respect true goodness, but they do not like a goody-goody person. In fact, they lean so far from such an attitude that they sometimes make themselves appear worse than they really are. Intermediates are more sensitive to criticism of their good qualities by members of their own group than they are to the criticism of their faults by parents, teachers, or other adults. Consequently, in this lesson you will want to emphasize the fact that criticism may or may not be wrong—that sometimes one should take it seriously and benefit from it, but at other times one should ignore it. Before deciding whether criticism is valid or invalid, the character, attitude, and purpose of the critic should be considered. And before criticizing another, one should by all means be certain that doing so will be helpful and not harmful to that other person.

Try to keep the discussion in line with the everyday life experience of the pupils. Get them to mention things for which they themselves have at times been criticized. Have any of them been criticized for not taking a drink, for not smoking, for not petting, or for not indulging in other definitely wrong or questionable practices? Probably so. Then show that such criticism should be ignored, just as Jesus ignored his critics. It requires moral courage to ignore criticism, and the courage of Jesus is worthy of emulation. On the other hand, have any of them been criticized for neglecting their lessons, for staying out too late at night, for careless speech, or for beginning other harmful habits and practices? If so, such criticism may be warranted. Doing wrong in the face of criticism is an altogether different matter from doing right in the face of criticism.

Can we always be certain that we are right? Is it always safe to let one's conscience be one's guide? These are questions that intermediates must answer. Point out that God still speaks to people and that conscience needs to hear and heed what he says.

Note the multiple answer test in the pupil's quarterly. The correct answers to be underscored are as follows: (1) c, (2) b, (3) a, (4) d, (5) b.

Truth in Action

An excellent application of this lesson for intermediates is the consideration of criticisms they have received. Have them study in this connection Matthew 7: 1-5, 16-20.

Today we sometimes hear violent criticisms of men in public life. Take for example, Vice-president Wallace's proposals for the postwar world. How much of the criticism, if any, has been due to the political or economic prejudices of the critics? What is the difference between destructive and constructive criticism of national or international affairs? What is the true place of criticism in a democracy? Are minorities or majorities usually right? How does tolerance differ from lack of conviction? When good people differ in their opinions, how may we know who is right? Discussion along these lines will be good training for citizenship.

Prejudice always makes for lack of fairness in judging. "Prejudice" really means "to judge without consideration, or knowledge, of the facts." Show what common prejudices in our day ought to be rooted out.

One cannot hope to escape criticism and misunderstanding altogether. But one can learn how to deal with it. One should aim, not to avoid all criticism, but to deserve less and less of it. Criticism that good friends give us is usually, although not always, deserved. We should profit by it. When criticism is untrue, we should not be greatly distressed by it.

LESSON 4 — JANUARY 23

Jesus Teaches in Parables

Mark 4:1-34

Mark 4: 1-9, 26-32

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

KEY VERSE: *If any man have ears to hear, let him hear.—Mark 4: 23*

TO BE READ EACH DAY

Jan. 17. M. The Parable of the Sower. Mark 4: 1-9
Jan. 18. T. The Purpose of the Parables. Mark 4: 10-13
Jan. 19. W. The Interpretation of the Parable. Mark 4: 14-20
Jan. 20. T. The Candlestick and the Seed. Mark 4: 21-29
Jan. 21. F. The Parable of the Mustard Seed. Mark 4: 30-34
Jan. 22. S. Growth in Grace and Knowledge. 2 Peter 3: 14-18
Jan. 23. S. A Prayer for Understanding. Psalm 119: 33-40

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Jesus was both teacher and preacher. In Mark's terminology, the teaching aspect of Jesus' ministry is far more prominent than the preaching aspect. Evidences of Jesus' extreme popularity as a teacher are found throughout the story. Mark says that "a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon" (Mark 3: 7-8). Luke says that the people came to him from every city (Luke 6: 17), and, as if to make it clear that the crowd was interested in his teaching and not alone in his miracles, he added that a great number came "to hear him." One of the very last charges laid against him by the Pharisees was voiced in their complaint, "The world is gone after him" (John 12: 19).

To be sure, there were a few instances of waning popularity (e.g., John 6: 66); but in the main the crowds stayed with him to the second day prior to his crucifixion. They were with him at the triumphal entry with which the last week opened, when the crowds aroused the suspicion and ire of the authorities.

It would not be reasonable to deny that the wonders Jesus performed and the greater wonder of the life he lived drew people to him. But a point of interest is that at times the people were drawn by the words he spoke. In Goodspeed's translation of Luke 5: 1 we read that the multitudes pressed about him "to hear God's message." The first record of his having taught in the Capernaum synagogue tells that "they were astonished at his doctrine," because it was not like that of the scribes (Mark 1: 21-22). To be sure, there were some who questioned the source of his wisdom, but no one questioned his wisdom (John 7: 15). He always stood his ground with intellectual people.

His Appeal to Intelligent People

The people who listened to him were not a hungry, homeless lot. Peter, Andrew, James, and John — businessmen with servants—were in one such crowd (Mark 1: 20). Respectable worshipers in a Jewish synagogue composed another (Matt. 12: 9-14). Pharisees, scribes, and lawyers were constantly going to hear him (Matt. 9: 1-9). Publicans and others who by birth or choice were out of the pale probably were affected by the kindly sympathy of his words (Matt. 9: 36; 11: 28). He spoke often from a seated position rather than standing (Luke 4: 20; Matt. 5: 1-2).

Part of Jesus' power as a teacher may have been in his voice. Many years after the crucifixion it was written that his voice was "as the voice of many waters" (Rev. 1: 15). It is not improbable that the disciples could recall some quality in his tone that prepared a sensitive mind for John's beatific vision. Hearing Jesus certainly was not always a pleasurable experience. On more than one occasion people were ready to stone him for what he said. They were enraged at his words, not at his works (John 10: 31-39). From his example, the disciples learned to look upon the word of God as a knife. One of the early preachers said it was like a "twoedged sword" (Heb. 4: 12). Jesus reduced his teaching to ethical terms as he faced his hearers with their discrepancies (John 8: 44). Even his former friends attempted to throw him headlong over a cliff—the penalty for blasphemy (Luke 4: 29-30).

Teaching Style

Jesus had implicit faith in the teaching process as a means of human redemption, and he believed in the teachableness of men. He spoke extemporaneously and, it would seem, in many instances, on the spur of the moment. But he had his materials in hand as well as if he had written them down in advance. He was a master at quick-fire

repartee (Luke 20: 40). There were no burred edges on his ideas.

Jesus expressed his ideas in concrete and forceful imagery. He never talked in generalities; never used meaningless words and phrases. He spoke from a sense of sureness. He coined pungent phrases that none could misunderstand. When he accused the Pharisees of washing only the outside of the dish, all members of the congregation except Pharisees would have laughed (Luke 11: 39). No hearer could miss the point when he spoke of men who strain at a gnat and swallow a camel (Matt. 23: 24), or when he spoke of the danger of the blind leading the blind (Matt. 15: 14). He mentioned those who rob widows and then make long prayers (Luke 20: 47); his audience had seen it done.

Trained in Simplicity

Moot questions like divorce (Matt. 5: 31-32), sabbath observance (Mark 2: 27), or taxes (Matt. 22: 17ff.) had no terror for him. Pascal once noted that "Jesus Christ speaks the greatest things so simply that it seems as if he had never thought upon them."

Jesus' sense of a divine mission accounts without doubt for much of his power as a teacher. "My doctrine is not mine, but his that sent me" (John 7: 16), he said. Indeed, a consciousness that God spoke through them has been the driving power of all great religious leaders. Moody once said: "There is no joy on earth like that of winning a soul to Christ."

Great teachers and preachers invariably speak simply. Perhaps the main reason adults crowded to hear Jesus was that he used words a child could understand. Men like Lincoln and Booker T. Washington had the same gift of simplicity. Everything Jesus knew was translated into terms of life about him. If a sermon starts with the illustration, as Spurgeon said, then we need hunt no further for the secret of Jesus' success as a teacher.

His Use of Parables

Jesus spoke in parables. The parable is familiar in ancient as well as modern literature. Aesop's fables, though not parables in a literary sense, answer much the same purpose. In the Old Testament there are good illustrations: the story told by Nathan to awaken David to a sense of his guilt (2 Sam. 12: 1ff.), and the vineyard parable in Isaiah 5: 1ff.

Jesus used the parable so much and so effectively that it became the characteristic feature of his teaching. Some thirty-nine of his parables are listed in the New Testament. John's Gospel has none of them, Mark only eight, Matthew twenty and Luke twenty-five.

Factors in Teaching

Analyzing briefly the parables in today's lesson, we note that the story of the sower is a preachers and teachers' parable. It illustrates some basic truths that could have been put in pedantic and abstruse terms, but from Jesus' lips they are the soul of simplicity. (1) Successful farming, like successful teaching, has three conditioning factors: the sower, the seed, and the soil. Jesus covered the whole important field in a few terse sentences. (2) The ultimate result from the sowing of good seed, as with the teaching of life-giving truth, depends upon the condition of the soil (or "soul," if you wish). Some soil is so hard, barren, and beaten that the seed cannot get below the surface. Some is so shallow that even if the seed germinates, the plant cannot live. Some, though potentially good soil, is so crowded with other types of plant life that the grain never has a chance. The fourth is good soil in good condition, the prerequisite to a good harvest. Even under the most favorable conditions some soil will produce more than other.

Parable of Faith in God

The truth in the second parable (Mark 4: 26-29) is equally evident. It is a parable of confidence. The farmer plays a relatively small, though important part, in plant growth. God performs the miracle of germination, growth and fruit bearing; he sends the rain and sunshine and furnishes the plant food. While the farmer sleeps and rises, night and day, the growth goes on, "he knoweth not how." Seed, blade, ear, grain: it is all God's work, and the farmer in planting his crop takes a step of faith in God. So the teacher or preacher gives out the word of truth, looking to God to make it live in the affairs of men.

Parable of Faith in Man

The parable of the mustard seed (Mark 4: 30-32) is an expression of faith in man. No less pronounced than his faith in God is Jesus' belief that great things are to be expected from humble human beings. Just as the farmer envisions a great tree in a tiny seed, so God can see a giant of holy living and service in a vacillating fisherman. A tax collector, sitting at his place of business carrying on the work that made him despised of all men, was potentially an inspired preacher and writer. The arch enemy of the infant church became the first great missionary.

Modern teachers, after the example of Jesus, should cultivate the soil into which the precious truth seed is cast; they should have faith that God will not fail in his part when man's part is honestly done; and they should expect even unpromising lives to grow to great service.

ADULT TEACHER

By Howard K. Williams

■

The passage of Scripture selected for this lesson is so rich in teaching materials that you will have to choose the parts best suited to the needs of your class. The lesson title suggests the first point that ought to be considered, namely, the definition of a parable.

What Is a Parable?

The idea in the word "parable" is that of resemblance or comparison. Literally it conveys the thought of placing something alongside something else in order to throw light on that "something else." A parable, then, is a familiar story told for the purpose of illustrating a less familiar spiritual truth. It differs from a fable, which endows animals and even inanimate objects with the faculties of personality; from a legend, which represents fiction as actual fact; from a myth, which deals with the actions of gods or of human beings conceived as divine beings; from an allegory, in which each detail has special significance; and from a proverb, which is a profound saying and not a story at all. In this chapter are several parables—familiar stories or incidents, which Jesus used to illustrate spiritual truths.

What Do We Hear?

By using our imagination we can easily see this picture of Jesus sitting in a little boat near the shore. A crowd of people had gathered, and from this improvised pulpit Jesus spoke in parables.

The first parable, called the parable of the sower, or the parable of the soils, is recorded also in Matthew and in Luke. The central thought of the parable is, "Take heed how you hear," or, as Luke says, "Take heed *what* you hear."

Hearing is one of God's greatest gifts to man. We pity the blind and the lame, but do we stop to consider the miserable lot of the deaf or of persons who cannot hear well? A far greater misfortune, of course, is to have the faculties of good hearing, but to be deaf to the truths that Jesus would speak.

The great Hebrew prophets had found people who were dull of spiritual hearing, who were unappreciative of moral and religious truth. Jesus also had that experience, and since his day the greatest Christian leaders have found millions who apparently have no capacity to receive religious instruction. So, many people who heard Jesus heard nothing that changed their thinking. But others who heard him heard things that transformed their lives. Let us, then, take heed *how* and *what* we hear!

The Parable of the Sower

The emphasis in the parable of the sower is not on the seed. Rather it is on the *reception* of the seed by the four kinds of soil on which the seed fell.

1. *The wayside path.* Some seed fell on a pathway made by the footsteps of people constantly walking through the field along the same route. The ground was beaten hard. As the sower went through his field broadcasting seed from a bag which he carried across his shoulder, some seed fell on this hardened surface. There it lay for only a moment, however, because birds were waiting to eat it. Immediately they lighted upon the path and devoured the seed. In his own interpretation of this parable, given at the request of his disciples, Jesus likened these birds to Satan, who comes immediately and takes away the word sown in the hardened heart.

A mother gives good advice to her son or daughter, but a what-does-Mother-know attitude makes it easy for son or daughter to forget. The teacher or minister tells the story of Jesus, but Satan has other things for the listeners to think about. They hear, but what they hear makes no impression. They do not heed.

2. *The stony ground.* This does not mean ground where little stones are filling the soil. Many a good crop is harvested from such ground. It means shallow soil lying upon thick bedrock. Although it is shallow, "has not much earth," yet it retains some moisture, but for a shorter time than deep soil. The seed in this moist soil quickly germinates, but when the hot sun strikes through, the tender shoots quickly die. So it is with people who hear and seem well on the way to a harvest, but in the heat of testing they have no lasting quality. Trouble soon makes them give up. They have no *deep* faith in God.

3. *The thorns.* Going through Palestine, I was impressed with the abundance of thorn bushes. The flowers were beautiful, but they were the curse of the farmer. Early one summer as I rode through the fields of England, I observed that the grain was mixed with beautiful poppies of all colors. It made a pretty picture, but it was not beautiful to one desiring a crop. Sins often look beautiful, but Jesus looks over the field of our hearts where he hopes for a harvest of good, and he sees thorns that choke the grain before it brings forth its harvest.

Why do we permit the soil of our lives to become overgrown with thorns that choke and destroy the tender plants of religious truth that spring from the seed of the gospel?

4. *The good ground.* Yes, there is *good ground!* Good ground is ground that is well prepared, receptive to the seed; it is ground that produces a worthy harvest. Dwight L. Moody once said, "I want to prove in my life what God can do with a man wholly consecrated to him." What a worthy ambition! Would that many of us would try this experiment on ourselves!

Who can hear? Only those who really want to! God reveals truths, but those who are not truly interested fail to hear. What happened to the seed in Jesus' parable is what happens to religious truth in human hearts. Everything depends on the receptivity of the soil.

Growing as Christians

Jesus expects us to grow. We expect a child to grow and we watch its growth with interest. A mother said to me recently, "I must take the baby to the doctor for a checkup, and to have it weighed." Failure of a child to grow is a great misfortune. And how we watch for the growth of the seeds that we plant in the garden! How disappointing if they come up and then stop growing!

The initial requirement of life is growth, and growth, in turn, presupposes life. The kingdom of God is life. Christians ought to grow, and they will grow if they fulfill the conditions of growth. Failure to grow is failure to achieve the highest possibilities of Christian living. First we must be born into the higher life. Then we must grow as Christians. This growth, great as it is, is a gradual process which ought to continue as long as life lasts.

In Cairo one day, I watched a clever magician stick a bulb in some soil in an earthen pot, pass his wand over the pot, and immediately display a lily in bloom. Of course, it was a trick. We do not look for a bulb to become a flowering plant in a moment of time. Growth from the tender shoot to the flowering plant is a process which requires time. Hence the need for patience with others and with ourselves in the Christian life.

"Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount its summit round by round."

We should expect to grow spiritually ourselves, and we should expect others to grow. Are we finer, better Christians today than we were yesterday? We ought to be.

Paul pressed constantly to what he described as "the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 14). That ambition is the secret of Paul's growth as a Christian.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

"All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them." So Matthew describes Jesus' teaching. Nowhere is Jesus' skill as a teacher more clearly shown than in his ability to couch the most profound truth in a simple, unforgettable story. For many reasons he chose this method. He knew the universal appeal of a good story. There is magic for children in the words "once upon a time," and we never outgrow our love for the storyteller's art. A worshiper whose mind is wandering from the reasoned logic of a sermon will snap to attention when the preacher begins to tell a story by way of illustration.

Moreover, there is "recall value" to a story. A story is remembered long after reasoned argument is forgotten. Illustrations serve as windows to let in light on the point the speaker is trying to make. And nothing will so fix a truth in one's mind as to have it associated with some vivid story. The disciples may not always have understood Jesus' preaching points, but they remembered his stories; and when later they thought about the stories, their meaning gradually became clearer.

There are many parables other than those of Jesus in the Bible. (See Judges 9: 8-15; Psalm 80: 8-16.) But Jesus used parables with a skill never equaled. How much less clear our understanding of the gospel would be without the parable of the good Samaritan, the parable of the prodigal son, and other undying stories!

Developing the Idea

Three practical suggestions are here offered. First, become familiar with the parables of Jesus. Read them over and over again. If they occur in more than one Gospel, compare them to see what each account brings out. Practice telling them to other people. Refer to *The Parables of Jesus,* by George Buttrick. Perhaps your minister or Sunday school teacher has a copy.

Second, we should learn to interpret the parables of Jesus correctly. And in this connection it might be well to take notice of the distinction between a parable and an allegory. A parable is always true to nature, a story that might actually have happened, or an illustration based on actual facts. The parable of the sower, which is a part of our lesson for today, was an account of facts

from the daily experience of those who listened to Jesus. An allegory, on the other hand, is an imaginary story containing details that are symbolic rather than factual. For instance, an allegory may personify abstract ideas and characteristics, such as faith, beauty, or evil, and even represent them as talking to one another and to the human characters in the story. And very often human characters in an allegory represent impersonal forces or institutions, but the reader is left to discover for himself what they represent.

One must be careful, therefore, to avoid trying to find in a parable all of the detailed comparisons and hidden meanings that are contained in an allegory. Parables almost invariably are intended to illustrate a single spiritual fact or principle. They are not intended to teach a complicated theological system. Thus, the parable of the sower (more correctly called the parable of the soils) teaches the one principle that the power of God's truth (the seed) to change human lives and make them fruitful in the kingdom depends upon the character and the attitudes of the people who hear it. Whatever else may be taught by this parable is supplementary to that one central truth. Such questions as whether the sower represents Christ or one of his disciples, whether the birds represent the scribes and the Pharisees, and whether the various kinds of soil typify certain social or religious classes of people—all such questions are subordinate.

In most New Testament parables the central truth that Jesus intended to teach is obvious, either from the parable itself or from the occasion on which he used it. For instance, the parable of the good Samaritan obviously was intended to teach the true meaning of "neighbor," since Jesus told it in answer to the question of the lawyer. And the parable of the prodigal son was told to teach God's loving concern for sinners, as is clear from the fact that Jesus told it in defending himself against the scribes and Pharisees who were criticizing him for associating with "publicans and sinners."

Third, in order to get the most benefit from parables we should learn to apply their central truths to present-day situations. For instance, in the parable of the good Samaritan we may visualize more clearly the truth of its teaching if we substitute the names of modern American cities for those of Jerusalem and Jericho; and, instead of "Samaritan" read "Negro."

Discussing the Problem

1. List what you consider the five greatest parables of Jesus.

2. List three themes about which a modern parable might be written.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

One of the things that is corrupting modern youth is cheap, trashy literature. The dime novels of a generation ago—to which many of our parents seriously objected—usually were lacking in literary value. But at least they were not vulgar or obscene like much literature that is now widely circulated among adolescent boys and girls. Many of the newsstands today flaunt before the eyes of youth the most lurid sort of periodicals. Nor is it easy to keep these things out of the hands of our own children. About the only antidote for them is appreciation of good literature, and this appreciation can be taught.

Of course, the love for good stories should be developed in preschool children. But it is not too late to begin with intermediates. This lesson might well start with a general discussion of reading. Find out what your pupils are reading. Suggest to them some good stories in current magazines and books. Do not be "stuffy" about it; do not ask them to limit themselves to parallel reading courses in high school English.

Then tell the class something about the literary forms of the Bible. It contains some of the most beautiful stories, some of the loveliest poetry, some of the best biography, and some of the noblest history in all literature. It has love stories, adventure stories, and even mystery stories within its pages. But of all Bible stories, the parables of Jesus are the most vivid. They are truly pictures in words.

Jesus used parables in order to illustrate the truths and principles that he wanted his hearers to learn. Sometimes at the end of the parable he said, "He that hath ears to hear, let him hear." In other words, Jesus said that anyone who will can discern the truth that the parable contains.

The parables of Jesus—like the very best illustrations that preachers use today to illustrate their sermons—were taken from everyday life. Consequently, some of the parables require explanation today. This is especially true of the parable of the mustard seed. Note how it is explained in the pupils' quarterly and the suggestion that the pupils look up in a Bible dictionary the agricultural practices of that time. Rural children in particular will be interested in this matter.

The parable of the sower is particularly meaningful for intermediates. These boys and girls are interested in living successful lives. By all means teach them that true success and genuine happiness come only to those who are able to organize their desires, utilize their abilities, and invest their talents in service to mankind. They must also learn to set an honorable goal in the future and move persistently and patiently toward it. Worth-while achievements are not obtained overnight. Look up and explain the word "integrate." Nothing helps better to integrate life than to seek first the Kingdom, by making the will of God supreme.

Modern psychologists are right in saying that the strongest motive for good conduct in youth is hope of future satisfactions, rather than fear of future consequences. As you teach this lesson insist that good habits formed now will yield abundant harvests in the future. We actually reap what we sow. Since youth looks forward to future reaping, make it perfectly plain that youth must sow what it hopes to reap.

Truth in Action

Habits formed in youth, interests cultivated in youth, and purposes conceived in youth really bear fruit in later years. An examination of any good biography, or autobiography, will substantiate this statement. If you have read any recent biographies, illustrate the truth of this statement for the class. Perhaps you prefer to find an illustration in a current magazine article. Better still, illustrate from your own personal experience.

It would be rather easy for a person to write present-day parables from modern scenes. Instead of the parable of the candle, one might tell about the signal lights that guide our airplanes through the night. Men do not install these lights and then cover them up, nor do they fail to turn on the lights in times of darkness. The lights are of value to the fliers only when they are shooting their beams through the darkness. This parable has the same lesson as the parable of Jesus: a thing must do what it was made to do, or it has no value. So it is with human beings: those who do not perform the function for which God made them are worthless. And others lose because of their failure.

Another new test is offered the pupils this week. Pupils must supply the missing words. Here are the correct answers: *story, parables, lessons, field, seed, stony, thorns, ground, four, integrate, cause* or *purpose, hide, talents* or *abilities, patience, faith, process, mustard seed, bush* or *tree, birds, nests.* Call attention once more to the fact that these tests should be done prior to the class period. But do not fail to have them completed before the class period is finished. Have your own test completed ahead of time.

LESSON 5 — JANUARY 30

Jesus Uses His Power to Help

Mark 4:35—5:43

Mark 4: 35-41; 5: 35-43

4: 35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

5: 35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

KEY VERSE: *Why are ye so fearful? how is it that ye have no faith?—Mark 4: 40*

TO BE READ EACH DAY

Jan. 24. M. Help in the Storm. Mark 4: 35-41
Jan. 25. T. Help Among the Tombs. Mark 5: 1-10
Jan. 26. W. Help for the Fearful. Mark 5: 11-20
Jan. 27. T. Help for the Diseased. Mark 5: 21-34
Jan. 28. F. Help in the House of Death. Mark 5: 35-43
Jan. 29. S. Help in Time of Trouble. Matthew 15: 21-28
Jan. 30. S. "My Help Cometh from the Lord." Psalm 121

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

I have no inclination to debate the historicity of the miracles with which Jesus is credited. If someone would doubt them on the ground that they lack scientific explanation, he should also wave aside electric lights, the law of gravitation, and the birth of his children; for science has never been able to explain any of these phenomena.

From the viewpoint of science, it would be harder to explain away Bible miracles than to accept them as true. Such events as the crossing of the Red Sea by the children of Israel (Ex. 14: 21) are too firmly entrenched in the experience of a nation to be discounted easily. More than fifty such miracles are recorded in the Old Testament. The Four Gospels contain sixty-five stories of miracles wrought by Jesus.

Helpful Deeds

Miracles as Jesus performed them have very little in common with the "wonders" with which the Jewish people had been familiar. In Gentile nations and among the Jews, wonder-workers had been common for many centuries. Even in the land of Egypt there were persons ready to match their magic skill against that of Moses (Ex. 7: 8-13). Jesus' miracles, in addition to being extraordinary acts, bear the distinction of having contributed to human welfare and happiness.

A possible exception is the cursing of the fig tree (Matt. 21; Mark 11). It is significant that the one miracle described by all four of the evangelists is the feeding of the five thousand (Matt. 14; Mark 6; Luke 9; John 6). The miracles included in today's lesson were performed to help persons in distress: night travelers caught in a storm on the Sea of Galilee, and the devoted parents of a young girl.

Interruption of Nature

The first of the two miracles (Mark 4: 35-41) has been the center of much discussion, because it has to do with what appears to be an interruption of nature, a storm at sea. If the disciples in the boat wondered how it was that the wind and the sea obeyed Jesus' command, the same has been true of later generations of disciples. But the truth of the account is underscored by its repetition in Matthew (chapter 8) and Luke (chapter 8). Matthew would have had no hesitancy at all in setting aside Mark's account if he had not believed it was authentic. It was repeated also by Luke, a physician.

It is well to remember that persecutions had begun before Mark wrote, and at his time they were growing steadily more severe. He could have been a resident of Rome when both Peter and Paul lost their lives. Peter and John (Acts 4-5), Stephen (Acts 7-8), James (Acts 12), and many others had suffered for their witness. Under such circumstances we may assume that there would have been little temptation to tell other than the truth. Men do not die for a falsehood, not even for an exaggeration.

Storm on Galilee

To add to the wonder of the event, it must be kept in mind that a storm on the Sea of Galilee was no mild breeze. In telling the story, Luke says that "they were filled with water, and were in jeopardy" (Luke 8: 23). The disciples thought they were in real danger. "Carest thou not that we perish?" (Mark 5: 38), the experienced navigators asked in terror. Storms on the Sea of Galilee are still quite common, caused by the interaction of air currents over the water. Sometimes very destructive whirlwinds result. A contributing factor is the sharp

descent from mountains on the north and east shores down to the sea, 692 feet below sea level.

The Sleeping Saviour

The general confusion of all on board is a fitting background for the picture of Jesus in the stern of the boat, "asleep on a cushion." That he should have been able to sleep soundly at such a time throws light on his self-control.

The attitude of Jesus toward the storm contrasts strangely with that of the disciples. On another occasion we find the disciples sound asleep while their Master was struggling in prayer (Mark 14: 37). The disciples would doubtless have taken this as the occasion for tearful prayer. Men pray when danger seems to threaten them. The analysis of the situation was simply that when Jesus saw danger, the disciples failed to see it; when they thought they saw danger, he knew there was none.

The disciples awakened Jesus, crying, "Carest thou not that we perish?" Jesus wanted to know what was the matter with their faith. "Why are ye fearful, O ye of little faith?" (Matt. 8: 26). On a similar occasion, when Peter was sinking in the sea and cried out, "Lord, save me," Jesus drew him to safety and then said, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14: 31). Referring again to the scene in the Garden of Gethsemane, it will be recalled that Jesus, knowing their indifference to the moral issues involved, said to them, "Pray, that ye enter not into temptation" (Matt. 26: 41). Then, as now, men were inclined to think of prayer as a kind of accident insurance policy. Jesus wanted them to use it as the strong arm in a fight for righteousness.

A Father's Plea

The second miracle described (Mark 5: 21-43) is a different kind, but it points to the same conclusion. As usual, Jesus' presence attracted a large crowd, into the midst of which came Jairus, a ruler of the synagogue. He was a man of some distinction in the community. His office corresponds roughly to that of chairman of the official board in a modern church. What he thought of Jesus may be inferred from his actions and words: he fell at Jesus' feet. Matthew says that he worshiped him (Matt. 9: 18). He came to plead for his twelve-year-old daughter who was at the point of death. He urged Jesus to come and "lay his hands" on her. Jesus did not hesitate but went with the man at once. If he had other appointments, he set them aside in the interest of a pressing human need.

A great multitude followed along with him. From the throng came one of the most amazing testimonies to Jesus' power which the gospels afford. A woman who had been ill for twelve years, and who was probably called quite incurable by the physicians of that day (Luke 8: 43), came near him to touch his garment, confident that she would be healed if she did so. This seems to have been one of the accepted means of healing (Mark 6: 56). The healing took place instantly. The woman in gratitude came and fell down before Jesus as Jairus had done (cf. Luke 5: 1; Mark 10: 17).

At this moment, word was brought to Jairus that his daughter was actually dead and that there was no further need to trouble Jesus. But Jesus only reassured him with the words, "Be not afraid, only believe." Although all the disciples were with him at the time (Matt. 9: 19), nevertheless he selected Peter, James, and John to witness further developments. (Cf. Matt. 17: 1; 26: 37.) At the home he encountered a typical Oriental scene. Death had visited them, and there was a tumult with many "that wept and wailed greatly." This wailing was done by friends and members of the family. They would have considered it grossly improper to restrain their emotions at such a time. It was too soon after the child's death for them to have procured a full contingent of professional wailers, who were always used at funerals; but the "flute-players" were already on hand (Matt. 9: 23). Jesus showed a strong aversion to such displays of excessive grief (Mark 5: 39). His faith in his own power and in man's eternal security with God made him calm in the face of death. Because of his own very real experience, he thought that others should have the same attitude.

First, he cleared the house rather abruptly, declaring as he did so that the girl was not dead. Whether he meant that life was still in her body or merely that the situation was not hopeless is debated. In either case his hearers "laughed him to scorn." Having limited his group to the father, the mother, and the three disciples, he went in where the child was. He took her by the hand and called upon her to arise. Mark, writing for Christians in Rome, used the original Aramaic expression, "Talitha cumi," so that they might know exactly how Jesus sounded in speaking. The cure was complete. The girl rose to her feet and walked. In order to prevent a misunderstanding, he asked her parents and others not to tell about the miracle.

The miracles studied in this lesson are an argument for calm confidence in the availability of God. Such confidence will give us serenity in the face of peril and death.

ADULT TEACHER

By Howard K. Williams

■

This lesson recounts four miracles that Jesus performed. These miracles show, in the order listed, Jesus' power over nature, over evil in the spiritual world, over the ravages of disease, and over death. Together they reveal both the desire and the power of the Master to meet human need wherever it may be found. Jesus never used his power for display, nor even in his own behalf; he used it to help others.

Jesus: Master over Nature

After a hard day's work, Jesus set out across the little Sea of Galilee. Soon he fell asleep. What a human picture of the Son of man! Suddenly a storm came up, with the same suddenness and velocity that one who travels in that region may witness even today. I have witnessed such a storm. One day I boarded a little launch on what was then a calm sea. After a few moments, however, the calm sea became a stormy one, because of the strong winds that pour down through the deep ravines in the mountains near by.

How like life that sea is! How often are we suddenly tossed from the calm of life into life's storms! Even to have Jesus in our boat of life does not insure freedom from storm. But it makes a vast difference when he *is* in the boat even as the disciples discovered that far-off day.

There are some storms that we can easily navigate. There are others that leave us baffled. So it was with the disciples. They were seamen, and they were not cowards, but this storm baffled them. So they cried out to Jesus, "Master, carest thou not that we perish?" Their question intimated that Jesus was not aware of his duty. How often we so charge God! How often we so charge one another!

Then Jesus rebuked the wind, but he also rebuked his disciples. He calmed the sea, and he asked the disciples a question: "Why are ye so fearful? how is it that ye have no faith?"

The real test of our faith is not what we do when days are calm, but what we do in time of storm. It is astonishing how our faith, so called, disappears in the storms of life. Sickness, the loss of a loved one, the loss of a job or a fortune, the failure of a friend, disappointment in another—sometimes those things shatter what we were pleased to call faith. But such is not faith. Faith stands the tests of life, even though God may seem to sleep, unmindful of our distresses. Yet many times we fail to remember that Christ is Master of the

storm, and that he alone can bring calm to our troubled lives.

Jesus: Master over Evil

Why evil is in the world is a perennial question which no generation has been able to answer to the complete satisfaction of everybody. And that no generation has ever conquered evil, either in individual life or in society, is a fact that needs no further proof than to observe the grim facts of life about us.

Therefore, to discover One in whom we can find no flaw, and who can speak to the demons in another and make them do his bidding, is an event which calls forth our greatest wonder. Such a one was Jesus.

Such a phenomenon demands extraordinary evidence. Jesus gave that evidence, not only in his life and teaching, but also in his miracles. In this miracle by the sea, where he cast out the legion of demons, he demonstrated how he can cast the unclean spirits out of us.

"My only hope is in Thee!" That is the experience of anyone who has tried to conquer sin without receiving Christ into his life, and then has permitted Christ to enter. Christ alone is adequate to deal with the problem of our sins. He conquered sin in his death on the cross, and in his resurrection he triumphed over it. With him in our lives we, too, may have victory over sin.

Note that people were more afraid of Jesus (because he cleansed the man) than of the man who was possessed of demons. So perverted and so property-centered were their lives that they valued their swine more than they valued the unfortunate man. A counterpart is found today in those who place greater values on property than on persons.

Note also that Jesus commissioned the man to go home and tell his friends how great things the Lord had done for him. This is the first business of everyone redeemed, to go and to tell.

Jesus: Master over Disease

Interwoven in the story of Jairus' daughter is that of a woman who, pressing her way through the crowd, touched the hem of Jesus' garment and was healed of a disease which had harassed her for years.

There are many people today in some such desperate situation as was this woman. There are many diseases which doctors cannot cure. Moreover, medicines and treatments that are effective in one instance frequently are ineffective in another. Not all persons make the same response to identical treatments for the same disease, and not all physicians will treat the same disease in the same way. Let us not blame the physicians, for we are "fearfully and wonderfully made," and man has not yet fathomed the intricacies of the human machine. Let us, rather, give thanks for the developments that have been achieved.

In desperation the woman came to Jesus and was immediately healed. Perhaps her faith was imperfect, but it was sincere. She thought that his robe might possess magical qualities. Certainly it was not petulance on his part which caused Jesus to ask, "Who touched me?" He did this in order that the woman might confess her cure, and so that he might tell her that it was not his robe, not a relic, not a thing, but he himself who had healed her. Oftentimes it is difficult to distinguish between superstition and faith. So much of people's religion consists in veneration of things, rites, symbols, charms, images, and the like, that we find it difficult to tell where superstition ends and faith begins.

In our desperation with respect to sin we, too, can go to Jesus. If we go in faith, however imperfect, yet sincere, we shall not be disappointed. He can, and will, make us whole.

Jesus: Master over Death

A man past middle age told of an experience in his youth. Several people were sitting about a table at a meal. Knowing that the young man was a student for the ministry, they began to ask him some theological questions. In a jesting sort of way an older man asked, "Well, what do you think of heaven?" "Really," the young man replied, "I haven't thought much about it at all. I am young and busy with life now." Then continued the older man, seriously, "Since I have grown older I have lost one by one my old friends and loved ones through death, and now I think more about death and the other life than of life here on earth."

Perhaps the centurion of this story was like the young student for the ministry: very busy with life here—too busy for serious thoughts of the life after death. Then his much loved daughter was taken seriously ill. He had heard of Jesus, but he really had not felt very seriously the need of Jesus. Now, however, he needed Jesus very much indeed. Perhaps Jesus could help when no one else could. In his desperation, therefore, the centurion pressed through the throng and pleaded for his child. The point of it all is that Jesus is the Master even of death, and that those who have his constant companionship need not fear man's dread enemy, death.

In this lesson, then, we see Jesus as a worker. He is Master over nature, over evil, over disease, and over death. With such a Master as *our* Master, we can say with the psalmist, "I will fear no evil: for thou art with me."

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

It is significant that the first temptation which Jesus faced as he began his public ministry concerned the use of power. "If thou be the Son of God," came the suggestion, "command that these stones be made bread" (Matt. 4:3). In other words, "You have power; use it for yourself." But however enticing the suggestion may have been, Jesus rose above such selfish misuse of power. He came, not to condemn power, but to reveal how it should be used.

The world in which Jesus lived knew much about the misuse of power. Rome used her vast military and political power to enslave and exploit the masses. "Ye know," said Jesus, "that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them" (Mark 10:42). Moreover, the scribes and the Pharisees used the power of their religious positions to serve their own selfish purposes, at the expense of the gullible public. But Jesus pointed out that a position of responsibility is meant to give one, not the power to exploit, but only the power to serve. "But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43-44).

Developing the Idea

It was inevitable that, having such great personal power, Jesus should be confronted with the problem of its rightful use. "Even the wind and the sea obey him," they said. Obviously, a person with such power could do untold harm in the world if he chose to use his power to his own advantage. On the other hand, he was in a position to do an inestimable amount of good.

We, of course, do not have such great personal power as Jesus had. But we have some power to use. In a recent editorial, the writer pictures the characteristics of youth and maturity. Of youth she writes, "Ambition pushes you. Lack of experience binds you. Life is a song. Life is a whip. Life is adventure. Life is a fight." Concerning maturity, she goes on to say, "Then comes thirty to forty. Power in your hands, power in your heart and head, realized power even in the lift of your lashes, the tone of your voice." Yes, we do have power to use or to misuse. Moreover, we live in a world of colossal power—mechanical power, military power, power poli-

tics. Nevertheless, through prayer and self-commitment there is tremendous spiritual power at our disposal if we will use it. We are only just beginning to know how much there is for us. Jesus, who did not hold himself back, realized fully the spiritual power that was his to use.

But Jesus' use of power was always in keeping with his character. John R. Sampey, former president of the Southern Baptist Theological Seminary, is fond of asking, "Can God tell a lie?" He then goes on to say, "Of course not! God cannot do anything that is contrary to his nature." So Jesus could not use power in any way that was contrary to his character. Some have wondered about the use of his power to change water into wine. We can be sure that whatever happened was in keeping with his character. Could Jesus have created a wine that would have contributed to drunkenness at a wedding party? The suggestion is preposterous. That would have violated everything else we know about him—he who demanded perfection akin to the perfection of the Father. Therefore, our first step in considering the use of power is to consider the person who uses it. If he is a good person, he will tend to use it for good ends. If he is bad, we can expect a misuse of whatever power is placed in his hands.

Notice that Jesus never used his power to protect himself. To the disciple who cut off the ear of one of the high priest's servants, Jesus said, "Put up again thy sword." How richly, indeed, he used it for the sake of others! The wounded in body and soul felt the power of healing in his touch. The groping felt the power of authority in his words. He used his power for others.

Furthermore, Jesus thought of himself only as a channel of power. The power came from God. He served as its conductor. Frequently we read that before he did something, he first lifted up his eyes unto heaven. He sought God's power; he would be the channel. Someone has said, "We can drown in our own egotism if we try to make ourselves a reservoir of power. We can only be channels of God's power. We must, therefore, keep the channel clean."

The storms of life caused by poverty, fear, and ignorance will not abate unless those who can will wield the power of leadership, and of an aroused public conscience, and of personal consecration in such a way as to serve the ends of love.

Discussing the Problem

1. What are some of the most flagrant abuses of power in our world today?

2. What sources of power are available to the Christian who wants to serve his community?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Jesus never used miracles to prove his divinity. In fact, when the scribes and Pharisees asked him to give them a sign, he refused to do so. It would seem wise, therefore, in teaching the lessons that have to do with the miracles of Jesus, to emphasize particularly the meaning of each one for our own day and generation. Certainly, teachers of intermediates will want to show their pupils that these wonderful and miraculous things—which, of course, nobody but the Son of God could do—have meaning for today. We do not explain Jesus by the miracles; rather, we explain the miracles by Jesus. It was in accordance with his divine-human personality that he should do great and marvelous things.

Note that in the pupils' quarterly the miraculous element is not stressed this week. For example, look at the account of the calming of the storm. Most profitable for members of your class is the fact that this incident shows how to face physical dangers. This lesson is exactly what they need to learn. There are dangers in life, and we want our boys and girls to be undismayed by them, to be prepared to face them without terror or panic. Nothing can enable them to do so but a faith—such as Jesus himself displayed—in God's providential care.

The second miracle, examined in the present lessons, is the healing of an insane man by the sacrifice of a herd of swine. Here again the point of the lesson is, not the wonder of restoring sanity, but the fact that Jesus placed the value of persons above the value of property. Failure of our modern civilization to do that has been the chief factor in precipitating all class conflicts and all wars among nations. Intermediates today will certainly have a large part to play in world reconstruction. Teach them now that they must build a world in which human rights are supreme. Show them that in any other kind of world even property rights are not safe. Surely, the present global war proves that where human rights are disregarded, property will not long be safe.

The same kind of teaching should be followed with the third miracle, the restoration of life to the little daughter of Jairus. The question of "how" Jesus restored her is not of great significance. The important consideration is that Jesus did restore her to her family. He always considered life of untold value; and here we have an example of how he used his power for even a child's life. In connection with this incident, teachers have an excellent opportunity to point out how deeply concerned parents are for their children. Parents are always eager to have their children grow into maturity; and the many restrictions and requirements placed upon children are intended to protect their health and life. Call attention to the fact that Jesus kept the child's parents in the room, because he understood how deeply they loved her. When she became well again, he told the parents to feed her, because he knew that they would want to do something for her.

The lessons which Jesus taught by example in these cases might be summed up as follows: (1) One should keep calm and trust in God in times of danger. (2) Human beings are more important than business profits. (3) Persons should give themselves to the saving and preserving of life.

Truth in Action

Cite, if you can, some examples of heroism in the face of physical danger. Point out how many lives have been lost needlessly in catastrophes, because of panic. Tell the pupils that sometimes one calm voice is sufficient to quiet a crowd.

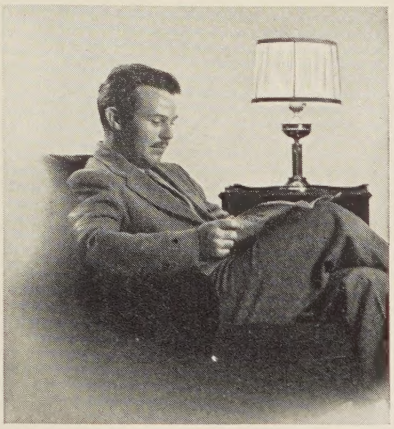
If possible, take your class into a slum area. Do not think that such areas are limited to the great cities. Many of our small towns have people living under conditions as bad as those prevalent in large cities. Intermediates will be the property owners of tomorrow. Now is the time to teach them something of the responsibility of such ownership.

As we have pointed out before, intermediates are at, or near, the point of choosing their life work. Direct their thinking to a consideration of how Jesus used his power and how he would have them use their power—of heart and mind and strength. What are the standards of success? In order to be successful must one accumulate a large fortune, or become famous? Or is success measured by the contribution which a person makes to humanity? Who is the most successful man in your community? These questions will lead to wise decisions about the investment of life.

In the pupils' quarterly is another multiple answer test. Have the pupils mark, near the close of the class period, their choices. The correct marking will be as follows: (1) c, (2) b, (3) a, (4) d, (5) b.

Under the heading, "Test Your Reading," will be found some questions which are answered in the Scripture, but not in the discussion in the quarterly. Call attention to the importance of reading the Scripture at the beginning of each lesson. Urge the pupils to read the connecting passages each week.

"For 1944, I'm setting aside a night each week for BAPTIST LEADER . . .



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(Yes, this is only an imaginary letter from one of our readers, but it is such a letter as many might feel like writing.)

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